

**A Christian
Instruction, contey-
ning the law and the Gospell.**

**Also a Summarie of the Principall
poyntes of the Christian fayth and
Religion, and of the abuses and
errors contrary to the same.**

*Done in certayne dialogues in french,
by M. Peter Viret, sometime mini-
ster of the Word of God at
Nyons in Prouince.*

W^h Translated by *B. S.*
I. S.

Book
Seene and allowed according to the
Queenes Maiesties Iniunctions,

Imprinted at London by Abra-
ham Veale, dwelling in Paules churchyard
at the signe of the Lambe.

ANNO. 1573. 18

To the honorable and vertuous Lady, Eli-

zabeth, Countesse of Lincolne, Iohn
Shoute vvisheth encrease of all
godly honoure and knowledge.



WHEN I HAD TURNED
into English this vvorke, I
cōsidered in my selfe, that
in aunciente time and also
in this our age, men haue
accustomed to dedicate
their trauayles vnto such vertuous perso-
nages as they haue honored. And I exami-
ning my selfe, vnto vvhome I moughte
addresse this little labour of mine, thought
good to presume vppon your goodnesse,
and to addresse the same vnto your hono-
rable Ladyship. knowving this vvorke to
be a meet subiect for the exercise of noble
spirits, in the which they may see the great
mercies of God tovvards mankind, and
learne hovv to be thankfull for the same
tovvards his diuine maiestie: It may please
you therefore (good Madame) to accepte
*ij. this


The Epistle.

this present, at the hand of him, vvho vvisheth vnto you great encrease of spirituall blessings, and that after this momentayne life, you may be one of those vvhich shall euer vvayte on the Lambe in the heavenly Ierusalem, vvhich vvvas slayne for the sinnes of man before the foundation of the world was layde, to the end he mought make vs acceptable vnto God, by vvhome vve haue redemption thorough his blood (euen) the forgiuenesse of our sinnes, according to the riches of his grace.

From London the 4.
of Ianuary.



To the Christian Reader.

eing that the chiefe
cause for the whyche
God created mā, is to
be serued and honored
by him, our duty is the
to seke to vnderstand how to honor
and serue him: and we cānot know
howe to serue, honoure, nor obey
him, but by his worde: and albeit
his worde be suche as it is able
to giue instruction both to learned
and vnlearned, hauing in it milke
for children and strong meate for
men, yet is it necessarie to vse for
our better instruction, the helpe of
the worthy fathers in the study of
the same, wherby we may the bet
ter and more certainly iudge of
that whiche we shall reade, by the
which meane we may the more
easily know our good God his be-
nefitēs vnspekeable presented to

To the Reader.

vs in his deare Chziste, and what we are by our Lord Iesus Chzist, & what we are of our selues, without which knowledg none can be a true Christian. For if we knowe not that our only saluatiō is founded by God in Iesus Chzist, & that oure eternall life proceedeth onely from the free mercies of god without any iote of oure deseruings, surely we cannot be saued. For if we will be accepted at the handes of God for his faithfull and obedient childzen, we may not presente vnto him any workes of ours for satisfaction for our sins, either in parte, or in al, albeit we ought and are bound to do good workes. For if we haue in vs a liuely faith, we cannot but do good workes. For as faith is a frute of oure election, so are good workes a frute of our charitie towardes oure neigbboure, whiche charitie is a frute of oure liuely

To the Reader.

liuely faith, whiche worketh thorough charity, as S. Paule saith; but if we will be acceptable vnto God, we must vtterly cast downe our selues before him, acknowledging our selues woorthy of eternall damnation a thousand times, and embrace Iesus christ wholly with all his merites, who hath satisfied the iustice of God for vs, fulfilled the lawe, paid our debte, caried away with him captiues in vnspokeable triumph, Sathan, sinne, death, and Hell, and hath taken possession for vs of the heavenly inheritance, and there sitteth at the right hand of God the father, making intercession for vs continually. And to the end we may wel knowe howe we do obtayne these inestimable benefites by Iesus Christe, I haue touned into oure naturall language this worke, in the which are sufficiently and excellently

To the Reader.

cellently handled all the principall
pointes of our Christian religion.
I haue added to the ende of thys
worke, the exposition of M^{aster}
Wret vpon the preface of the law,
which conteyneth sundry excellent
doctrines : I haue done it to helpe
to aduaunce in the way of their
saluation al such as are ignoraunt
of the tongues : wherefore I be-
seeche God that they whiche shall
reade it, may so profite there-
by, that God may in them
be glorified, and their
soules edified.

(. .)



THE SVMMME OF the principall pointes of the Christian faith and Religi- on, and of the abuses and errors contrary to the same.

Hovve nedefull it is, that all Christians doe
vell knowv vwhat faith is, vwhereby they
are made Christians, & vwhat things
she doth comprehend. Chap. 1.



WHOSOEVER dothe be-
leue the testimonie whi-
che God in his word doth
yelde of his will, holdeth
alreadie for certaine, that
the saluation of men, by
the which God will be glorified in them,
resteth in the only faith in Iesus Christe, Rom. 3. d.
and that from the heart men beleue to in- Rom. 10. b.
fification, & with the mouthe men make Eph. 2. b
confession whereby they are saued. Eather-
fore saying it is so, it is nedfull, not only
that euery true Christian do well vnder-
stand what is the nature of the true faith,
and which are the principall pointes that
A, the

The principall poyntes

she conteineth (without the which she can not be a true and perfecte faith) but also that he be wel resolved in them. For faith can not be a true faith, without the true knowledge of the things that she belaueth, so farre as God hath reuealed by his worde, and is requisite for euery man to knowe for his saluation. Wherefoze they which know not, nor do vnderstand at all that whiche they say they do belauē, haue no faith at al, but by imagination and fantasie, whatsoeuer they doe persuaue themselves to haue.

Of the summaries of the faith of the christian Church named Symboles.

Chap 2.

FOr that cause the ancient Church hath comprehended all the poyntes of the Christian faith in certaine summaries, whiche are called commonly, the Nicene Credo, the Credo of Athanasie, and that of the Apostles. This name of Symbole was giuen vnto them, as well for that they did conteyne in summe the principal pointes and foundations of the Christian doctrine,

doctrine, whyche are moze at large expounded in the holye Scriptures: as also for that they are the true markes and tokens of a Chzistian man, in euery one that belæueth, and confesseth the doctrine conteyned in them. Wherefoze it is requisite, that euery one knowe at the least that same whiche is commonly called, the Cræde of the Apostles, which is the most cōmon and most shozt of them all, according to the which, the Church doth daily make publique confession of hir sayth, as followeth.

I belæue in **G O D** the Father Almighty, maker of heauen and earth: And in Iesus Chziste hys onely Sonne our Lozde: Whiche was conceived by the holie Ghoste: bozne of the virgin Marie: suffered vnder Ponce Pylate: was crucified, dead, and buried: he descended into hell: The third day he rose from the dead: he is gone vp into heauen, and sitteth on the ryght hande of God the Father almighty: From thence shall he come to iudge bothe the lyving and the dead.

I belæue in the holy Ghoste: The holy vniuersall Church: The communion

A.y.

of

4 The principall poyntes
of Saintes : The sozgiuennesse of sinnes :
The resurrection of the bodie : The lyfe
eternall, &c.

Of the vnderstanding of the matters
conteyned in these Summaries, and
howe necessarie it is. Chap. 3.

NOWE forsomuche as it is a hard mat-
ter to be bryefe and playne bothe at
once, it is certain that the matters contei-
ned in these Summaries, are so bryefly
comprehended in them, that euery man
can not easily vnderstand and comprehend
what they doe import, saving only such as
are wel exercised in the holy Scriptures :
And beside that, that ther are few among
the common people that knowe the sayde
Symboles, vnlesse it be this, which is the
shortest of the thre, whiche the Christian
Church doth hold. Thers is yet this euil,
that many haue not learned it, but in an
vnknowne tounge : wherefoze it profiteth
them euen as much as if they had not le-
rned it at al, seeing they do no moze vnder-
stand it, than if they had neuer heard spe-
king of it. And as touching these that haue
lear-

learned it in their bulgar tounge, there are also many of them, that haue onely learned to pronounce it by mouthe, without any vnderstanding of it, as do little children, or birdes that are taught to speake: not vnderstanding what they say. Wherefore it is moze than necessarie, that that whiche the principall pointes confeyned in the same do import in substance, be expounded somewhat moze familiarly and playnly, to the ende that men may the better know, how euery one doth vnderstand them, and whether the faith of the heart do agree with the confession of the mouth. For manye whiche make that confession by mouth, do oftentimes solow doctrines and religions clean contrarie to that whiche they confesse. Wherein they do belye themselves, denying by their works, that whiche they confesse by woꝛde.

Of the principall pointes wherevpon the true Christian faythe is buylded: and first of the vnitie of God. Chap. 4.

Nowe the first groundewoꝛke and the first article of the faith of a Christian
Deutero. 6. a
John. 4. c
& 17. a
A. iij. man

Esay 40.9.
 Apocalip. 1. d
 1. Timo. 1 d
 Genes. 1.
 Psalmes 86. c
 & 103. a
 Exod. 34. a
 Matth. 28. d

man is, that he beleue, that there is one only true God, whiche is a spirite inuisible and eternall, without beginning and without ende, almyghtie, all wyse, all good, all iuste, all mercyfull, and all perfect, maker of all creatures.

Of the Trinitie of persons, in the vnitie of the diuine essence, and of their proprieties, and of the creation of the worlde. Chap. 5.

Genes. 1.
 Iohn. 1. a. b
 Iohn. 1.
 1 Iohn. 1.
 Cellos. 1 c
 Hebr. 1. a
 Iohn. 14. b d
 g. & 15. d
 & 16. b
 Act. 1. a & 2. a

Further, albeit that there is but one only God, in one only diuine essence, this notwithstanding, the Christian faith doth acknowledge in that diuine essence, the Father, the Son, and the holy Ghoste, accordingly, as God hath declared himselfe in his worde, the whiche albeit he be distinguished in thre persons, yet notwithstanding those thre diuine persons are but one only God, in one selfe same essence: in the which, the faith doth consider y^e father, as the fountayn of all diuinitie, and the Creator of all things, visible and inuisible, and the Son as the eternal word and wisdom of him, by the whiche all things are made, ordeined and placed as they are:
 and

and the holy Ghost, as his infinite power,
by the which he doth susteyn and governe
them, accordyng to hys eternall prou-
dence,

Of the prouidence of God.
Chap. 6.

Nowe this prouidence of GOD is so
coniointed wyth the creation of the
worlde, that it can not be separated. For
he may not be Creator, but he muste also
be the guyder and the director. For euen
as none other was able to make suche
a worke but onely hee, Euen so none o-
ther is able to guyde and governe the
same, but onely hee, whiche is the wor-
ker and maker. Then this Prouidence
impozeth, that nothing is done at aduen-
ture: To wit, without the most iust ordi-
nance of God. For his prouidence exten-
deth both in generall and particular, to
all things, that are as well in Heauen,
as in earthe, in suche sorte, that he hath
a care for man, whome hee hathe in spe-
ciall recommendation amongst all his
creatures, euen vnto one verry haire
A.iiij. of his

John. 5. e

Hebr. 1. 2

Ephe. 4. 2

Psalm. 8. 2

Matth. 10. d

8 The principall poyntes
of his heate, euen as Iesus Chryſte doth
witneſſe.

Of the eternall Predeſtination of God,
and of the manifeſting of the ſame,
and where wee ought to ſecke
it. Chapter. 7.

Prover. 16. a
Roman. 8. f
 & 9. b. c
Ephes. 1. a
Rom 11. d
Eſay. 4. c
Rom. 10. c
Iohn. 6. e
 & 17. b

Therfore euen as he hath created all to
ſerue to his glozie, euen ſo hath he ordeyned
of all men, in his eternal counſel,
that whiche hath bene his pleaſure to do,
and ſo forth with the meanes by the whiche
he woulde be glorified in them, as wel in
his mercie, as in his iuſt iudgemente, the
whiche iudgement can neuer be but iuſt,
although it be incomprehenſible to man:
and howe he doth manifeſt this eternall
counſell to his choſen in Ieſus Chriſt his
ſonne, by the preaching of his Goſpell,
whiche he ſetteth ſo forth vnto vs, as the true
booke and register of the eternall election
of God. Alſo he giueth them the grace by
the very ſame meanes to vnderſtande the
ſame, and to receiue it thoroowe true and
liuely faith.

OF

Of the author of sinne, and of the incomprehensible wisdom of God, which is in his eternal ordinance. Chap. 8.

AND albeit that nothing may be done neyther in heauen, nor in the earth, without the most iust ordinance, and the holie will of God, or otherwys he should not be God almightie: yet notwithstanding, this ordinance and will carrieth with it no constraint to the will of man, in sozt that they neuer offend, but willingly, thorough their own malice. Wherefore what former maye happen in the woꝛlde, God may not be holden for authoꝛ of sin, nor of any euill what so euer: but the diuell only, and the naughtie wil of man, which is alied with the diuell. Then it followeth that whosoeuer maketh God authoꝛ of synne and wickednesse, in so muche as it is sinne and wickednesse, dothe attribute to God that which is pꝛopꝛe to the diuell, and dothe blaspheme God horriblye, not putting any difference betwene his woꝛkes and those of the diuell. For God hath so well pꝛouided for the order of the causes ordeined by him, the which he would should serue to his gloꝛie, that he can not

A. b.

ordeyn

Psalme 115. e
Amos. 3. b
Lamentation
of Hier. 3. e

ordeyne noz do but iustly, whatsoeuer he ordeyneth oz doth, howe wickedly oz vniustely soeuer the diuell oz man doe. For he is so excellent a woꝝker, that he can very well draue good out of the euill that the diuell and man doe, and that by hys incomprehenſible wiſedome, and by his infinite power and goodneſſe, to be glorified in the ſame: and in the iuſte condemnation of thoſe that ſhall do the euill which he hath foꝝbidden, and doe not liue in his obedience, walkyng in the vocation that he hath called them vnto.

Of man, and of the creation and fall of him by ſinne. Chap 9.

Gene. 1. d

1. Coria. 11. b

Geſel. 3. a

Rom. 5. b

Iohn. 8. d

Roma. 6. c

Plaſme. 43. a

Roma. 3. b

& 5. c.

As for man, the Chriſtian ſaythe holdeth, that he was created to the image of God, in the eſtate of innocencie, truth, and iuſtice: and that he beeing fallen from that eſtate, by his owne ſin, and thorough his owne fault, folowing the counſel of the diuell, he hath yelded himſelfe in ſuch ſort ſlaue of ſin, by the which he hath deſerued eternall death and damnation, by the iuſt iudgement of God, that he can not of himſelfe

selfe but sinne, and daily to prouoke moze
and moze the wrathe and curse of God
vppon him.

Of the redemption and restoring of man,
and of the only mediator Iesus
Christe. Chap. 10.

Therfore, God his creator hauing pitie
on him, hath so loued the worlde, that
he hath giuen his only son Iesus Christe,
for mediator, patron, aduocate, and inter-
cessour betwene him and man, to recon-
cile them to him, euen when they were
his enemies. **W**herfore it followeth, that
he hath done this, not hauing regarde to
any deseruing of man, who neyther had
noz could deserue but only eternal death,
but hath only regarded his owne goodnesse
and mercie. **W**herfore as there is but one
only God, creator, gouerner & conseruer
of all things, noz any other sauour than
he, noz in whom man may trust, noz wor-
ship, noz inuocate: no moze is there lyke-
wise but one only mediator Iesus Christ,
by whom man may haue accesse to God,
and finde fauour in his sight, and recouer
that whiche thozowe his owne faulte hee
hath lost.

Iohn. 3. b
1. Iohn. 3. a
& 4. b c
& 9. b
1. Timo. 2. b
Rom. 8. g
& 5. b
2. Timo. 1. c
Thi. 3. b
Esay. 43. b
& 44. a
Ierem. 17. a
Exod. 30. a
Deutero. 6. c
& 10. d
Math. 4. b
Luke 4. b
1. Timo. 2. b
Ioh. 14. &
15. a

Of

Of the true inuocation and prayer to-
wardes God. Chapter. 11.

Math. 6. b
Luke 11. 2.
Iohn. 4. c
Esay. 29. d
Math. 15. 1

And for so muche as the inuocation is
an honour which belongeth to GOD
onely, and can not be giuen to any crea-
ture whatsoeuer, howe excellent so euer
he be, withoute idolatrie, sacriledge, and
blasphemie agaynst God our Lord Iesus
Christe, himself hath giuen to his church
a forme of prayer, the which he hath wil-
led to be obserued in the same, and by the
whiche, he hath willed all prayers and
supplications to be ruled and measured.
And hath done it, to the ende that in
steade of honouring of God by them, hee
should not be dishonoured, thow default
of praying vnto him, and inuocating his
name, in suche sort as he requireth, wil-
ling to be honoured in spirite and veritie
not only with lippes and with hypocrisie,
and with outwarde shewe.

Of the order of prayer whiche Iesus
gaue to his Church. Chap. 12.

That order of Prayer whiche he gaue
to his Church, is written in these
wordes

wordes in the Gospell of S. Mathew. 6.
chap. and that of S. Luke. 11. chap.

Our father whiche art in heauen, halo-
wed bee thy name. Thy kingdome come.
Thy will be doone in earth as it is in hea-
uen. Giue vs this day our daily bread And
forgiue vs our offences as we forgiue them
that offende vs And leade vs not into tem-
ptation But deliuer vs from the euill. For
thyne is the kingdome, the power, and the
glorie thorow out all ages So be it.

Of the principall faultes whiche wee must
auoyde when we pray. Chap. 13.

Seing then that our Lorde Jesus Christ
hath giuen this rule to Christians, who
soener demaündeth of God any other thin-
ges than are conteyned in that order of
prayer, and by any other meane, and to
any other ende than that whiche Jesus
Christ hath set forth vnto vs in the same,
can make no acceptable prayer to God,
but is to him turned into sinne. The lyke
is of those whiche pray in an unknowne
tongue, not knowing what they say. For
first it is certaine, that their prayer can
not

not please God, but so farre sozth as it is made in true faith. On the other side, true faith is not without vnderstanding what it is that the demaundeth of God: seeing it is so, then it foloweth wel, that he prayeth without faith, that praieth, not vnderstanding what he prayeth, and by consequent doth mocke and dishonor God.

Of the meane by the which men may bee heard of God in their prayers.

Chapter. 14.

Further, as our Lorde Iesus dothe not teach vs by his doctrine, to adresse our prayers to any other than to God his father, euen so we can not assure our selues by true faith, y he is our father, & that he wil hear vs as his children, but only by y meane of Iesus Christe, his well beloued son. For it is only he, by whō we ar made y children of God, by his only grace, wher as of our owen nature we are the children of wrath: for that same cause wz haue access to the Father, by y same very mean, as by our true Mediator & aduocate, thorow whom it must come to passe that we and our prayers may be agreeable to God the father.

Of

Ephes. 1. a
Iohn 1. b
Ephes. 2. d
Hebr. 4. d
Rom 8. g

Of the nature of the true mediator, and of
the vnion of God and man in him, in
one selfe person. Chap. 15.

AND forsomuche as it is necessary, that
the mediator by whome it must come
to passe, that this agréemēt be made, haue
of the nature of both the parties, whiche
are to be agréed, & that he haue agréement
w both the parties, or otherwise he shuld
haue no meane to agréē them: None may
be sufficient to such an office, except he be
very God & very man, in the which the di-
uine nature may be vnited with the hu-
main nature in one selfe person, without
confusion or chaunge, eyther of the one,
or of the other.

Of the diuine and humaine nature of Je-
sus Christe, and of the sanctification
made by him. Chap. 16.

THEREFORE Iesus Christe being the very
sonne of God, and very God. eternall,
and of the same effeēce with the father, as
concerning his diuine nature, hath taken
humain flesh, in the tyme ordeined by the
father,

Iohn. 1. a

1. Iohn. 1. a

& 5. b

Esay. 7. c

Math. 1. d

Luke 1. d
 Esay 53. b. c
 1 Petr. 2. d
 & 3 d
 Galuh. 3. b
 Roman. 3. b
 Hebr. 9. d
 Math. 3. d
 & 17. a

father in the wombe of the virgin Marie,
 by the woꝛke of the holye Ghoste: in the
 whiche flesh and humaine nature he hath
 boꝛn our sinnes, and the wꝛath and curse
 of God, the which we haue deserued, and
 he hath boꝛne it to deliuer vs from it, by
 the merite of his only death and passion:
 by the which he hath satisfied foꝛ vs, as the
 only welbeloued sonne, who only was a-
 ble to dee it as he in whome onely the fa-
 ther hath set his whole delight.

Of the error touching the inuocation
 of Sainctes Chap. 17.

Foꝛ so muche then as there is none o-
 ther, but that only Iesus Chꝛiste, who
 hath suffred and endured foꝛ our sinnes,
 it followeth wel, that there is none other
 but he alone, by whome we maye be sa-
 ued, and that is sufficient foꝛ that office,
 and by the whiche we may haue accesse to
 the Father. If it be so, it is then fully ap-
 parant, that none may also take, neyther
 angell, noꝛ man saint, noꝛ woman saint,
 (no not the very virgin Marie, mother of
 Iesus) foꝛ mediatoꝛs, patꝛons, and aduo-
 cates,

rates towarde God, nor haue recourse
vnto them by praying, or invocatyng of
them, or by making any bowes vnto the,
or to their reliques and images, withoute
plainly renouncing Iesus Christ, & with-
out greatly dishonouring, not onely God,
but also the virgin Marie, & al the saintes Act. 3. c. 10. d
also in stead of honozing them. For if in 14. c
their lyfe tyme they haue refused such ho- Apocal. 19. b
nour, and haue confessed and testified by
their death, that this honour both belong
to none, but to Iesus Christe only, howe
shoulde they approue it after their death,
contrarie to their proper testimonie and
doctrine, whiche they haue sealed wth
their blood?

Of the vertue of the death and passion of
of Iesus Christe, and of the true purga-
torie of the Christians. Chap. 18.

By lyke reason, the ⁹⁴christian faith doth
also holde, that the only blood of Iesus 1. Corin. 6. 8
Christ, and the sacrifice that he hath done 1 Iohn. 1. d
vpon the crosse for poore sinners, is so suf- Hebr. 5. c &
ficiet to satisfie the iudgemēt of God, and 7. d. 9. d. &
to clense man of his sinne, that there nee- 10. d
B. beth

beth none other Purgatorie for them : as in dede ther is none other to cleanse them, neyther by fyre, nor by water, nor by any other meane, neyther in thys worlde, nor in the other. In lyke sorte, there is none other raunsome nor satisfaction towarde God, but onely his. Therfore hee that seeketh satisfaction any where else, be it in his owne workes, or those of other men, or in any kinde of creature, & that in all, or in part, the same he or she refuseth wholly the raunsom and satisfaction made by Iesus Christe.

Of the Purgatorie and satisfaction of
the Papistes. Chap. 19.

Then it followeth, that all the doctrine of the Papists concerning Purgatorie and their satisfactions which they seeke in themselves, & in their workes, or in those of their Priests and Monkes, and in their offerings and suffrages, as well for the liuing, as for the dead, are mans inuentions, full of blasphemies, and wholly contrary to the worde of God : wherby as much as in them is, they make of none effecte, the
merite

merite and benefite of the death & passion
of Iesus Christ, and doe openly renounce
the same.

Of the cōmunication in the benefites
of Iesus Christ. Chap. 20.

NOwe enē as no mā may synde saluati-
on, noz life in any but in Iesus Christ
only, and by his meane, no moze is it also
sufficiēt, that he be only pzesented to mē, if
they haue not fo:thwith true communica-
tion with him, to be partakers of him.

Of the faith in Iesus Christ. Chap. 21.

THe only meane to attayn to this com-
munication, is thozough faith only in Iesus Christ, the which is the instrument
by the whiche man receyuethe the grace that God offereth vnto hym in his sonne
Iesus Christe, by the vertue of his holie
Spirite, by the whiche he wo:kethe in the heartes of men, making them cleane,
by the meane of that ffaith, the whiche
is a pure giste of God, proppze to his true
elected.

Roma. 3. e.
4. a. c. 5. a
Galath. 3. d
Roma. 8. c
1. Cor. 12. a
Act. 15. b
Ephē. 2. b

B. ij.

Of

The principall poyntes
Of the iustification by faith.
Chapter. 22.

Tithe. 1. a

Roma. 3. d. &c

3. a

1. Iohn. 1. c

Ephes. 2. a

Philip. 3. b

Ephes. 4. e

Galath. 3. d

Psalmes. 3 2. a

Roma. 4. a

It is also the cause why Faith is playnly called by Saint Paule, the sayth of the chosen, and for the whiche Iustification is attributed vnto it: that honour is giuen vnto it, for so much as man doth acknowledge himselfe by the same, such as he is of his owne nature: To wit, a poore and miserable sinner, the chylde of wrath, subiect to death and eternall damnation: Wherefore spoyling himselfe of his owne iustice, and of all trust in his owne workes and merites, he dothe imbrace Iesus Christe, to be cladde with his iustice, to the ende that by it his sinnes maye be couered, in sorte, that they come not in counpt at the iudgement of God, and so that the poore sinner be reputed iuste, as though he had neuer offended: and that because the Iustice of Christe is allowed vnto him by faith, as though the same iustice were propre to the man to whome it is allowed.

OF

Of the meane by the whiche God giueth
faith to men, and of the manifestation
of the word of God, and of the true
vse of the same. Chap. 23.

Seing then that faith is the only meane
ordained by **G D D** to obtaine these so
greate benefites, as he onely hath giuen
the same to those that he hath chosen ther
vnto, euen so hath he him selfe ordeyned
the meane to come to the same: that mean
is the preaching and manifestyng of the
woꝛde, by hearing whereof, he bringeth
his chosen to his knowledge: And as they
obtaine eternall lyfe by that knowledge,
euen so do they learne by the same, being
regenerate by his spirite, to serue and ho
noure him, accordyng to his holie will,
accordyng to the whyche he will be ser
ued and honoured, and not after the will
and fantasie of men: for the whiche cause
he condemneth all seruice and all religi
on, that is founded vpon any other found
ation, than vpon the only & pure woꝛde:
in the which he maketh plain declaration
of his good will, wherfoze he willet that
all men yeld true obedience to the same.

John. 12. a
Rom. 10. c. 6. a
Matth. 28. d
& 13. b
Marke. 16. c
Galath. 3. d
Esay. 19. c
Deutero. 4. a
& 12. d
Prouer. 30. a

Of the declaration of the will of God by
the lawe, the whiche he hath giuen to men
concerning the obedience and the ser-
uice that he requireth of them.

Chapter. 24.

Therfore to the end that men shuld en-
terprise nothing of their owne head, in
such matter, he himself wold giue them a
law & rule, by the whiche he hath shewed
them, howe they shoulde rule and gouerne
all their affections, and all their woordes,
and all their woorks, to frame them all to
his obedience. For the same cause he hath
declared vnto them in that lawe what
things were good or euill, and how much
they did eyther please or displease hym,
and howe he mought be eyther honoured
or dishonoured in them.

Of the lawe of God conteyning a sum-
marie of the declaration of his will.

Chapter. 25.

And to the end that euery mā mought
the better comprehends all these thinges,
and imprinte them the more easi-
ly in his memozie, he hath giuen a sum-
marie

marie declar ation by the Law whiche he gaue to the Church of Israell, by his seru-
uant Moyses, in suche wordes.

Hearken Israell, I am the Eternall thy **G D D**, who hath drawne thee out of the lande of Egypt, out of the house of bondage.

Exod 20.2

Deute. 5 a. b. c.

The first commaundement.

**Thou shalt haue none other Gods be-
foze mee.**

The seconde

**Thou shalt make thee no cut image,
nor likelynesse what soeuer of things that
are there in heauen aboue, nor here in
earth beneath, nor in the waters vnder
the earth, Thou shalt not bow down thy
selfe to them, and thou shalt not serue the.
For I am the Eternall thy God, mightie,
iealous, visiting thy iniquitie of the fa-
thers vppon the children, euen into the
third and fourth generation of them that
hate me: and shewing mercie in a thou-
sand generations to those that loue mee,
and keepe my commaundements.**

The thirde.

**Thou shalt not take the name of the E-
ternall thy God in vaine: for the Eternall**

Will

Will

The principall poyntes
will not holde him innocente that shall
take his name in vayne.

The fourth.

Remember to keep holie the Sabbath
day, sixe dayes shalt thou labour, and doe
all thy worke, but the seauenth day is the
rest of the Eternal thy God: Thou shalt
do no worke in the same, neyther thou,
nor thy sonne, nor thy daughter, neyther
thy manservant, nor thy woman servant,
nor thy cattell, nor the straunger that is
within thy gates: for in sixe dayes the E-
ternall made the heaven and the earth,
and the sea, and all the things that are in
them, and he rested the seuenth day. And
therfore the Eternall blessed the daye of
rest, and sanctified it.

The second Table.

Honour thy father and thy mother, to
the ende that thy dayes may be prolonged
vpon the earth, the which the Eternall thy
God giueth thee.

The sixth

Thou shalt not kill.

The seuenth.

Thou shalt not committe whoredome.

The

The eyght.

Thou shalt not steale.

The nyenth.

Thou shalt not beare false witness a-
gaynst thy neyghboar.

The tenth.

Thou shalt not couet thy neyghbours
house, nor his wyfe, neyther his manser-
uant, nor his woman seruaunt, nor his
ore, ne yet his aße, neyther any thyng
that is his.

Behold, these ar the very words which
Moyles receyued of the Lorde, ingraued
in two Tables of Stone: in the fulfilling
wherof, he doth not regarde the outward
wozke onely, but chiefly the affection of
the heart, accordyng to the whiche he iud-
geth of the woiks, be they good or euill.

Of the Summarie that Iesus Christe hathe
made of the law of God. Chap. 25.

And bicause that God hath breifly cō-
prehended in the firste Table of the
law, those things whiche he requireth of
men, towarde his owne person: and in
the seconde, that which he requireth also

13.6,

of

Matth. 23. d.

Mark. 12. c.

Luke. 10. e.

of them, towarde their neighboures, for his sake: our Lord Iesus hath made another Summarie yet more breife, in the whiche he comprehendeth in two points: all that whiche is conteyned in these two tables, in manner folowing, being taken out of the booke of Moyses.

Deutero. 6. a

Leuit. 19. d.

Matth. 23. c.

Hearken O Israell: The Eternal thy God is one God only: Thou shalt loue the Eternal thy God with all thy heart, with all thy soule, and with al thy vnderstanding and mynde. It is the firste and greate commaundement. And the second is like to the same. Thou shalt loue thy neighbour as thy self. Of these two commaundementes depende all the lawe and the Prophetes. And all that whiche you woulde that men shoulde doe to you, the lyke do you to them.

Of the true fulfilling of the lawe of
God. Chap. 27.

But euen as no man can serue God a bryght, according to his will, excepte he be well instructed first in his lawe, and in his woorde, euen so it is not sufficiente to haue

haue bene well instructed, if it be not put
 in vse. And therefore, the knowledge of
 the same serueth but to greater condem-
 nation, if there be nothing else. And by-
 cause that man of his nature is so corrup-
 ted thowhe synne, that not onely he can
 not of himselfe accomplishe perfectly any
 one of the commaundements of God, but
 on the contrary, can doe nothing else but
 continually resist his holy will: There-
 fore he hath neede of Iesus Chryst, chiefly
 for two causes. The fyrste to satisfie for
 man, in that wherein he is not able, to
 the ende that Iesus Chryst thowhe his
 obedience, mought recompence the fault
 that is in man, thowghe his rebellion.
 The seconde is, to the ende that manne
 being Iustified thowghe faythe in Je-
 sus Chryste, as is alreadye sayde,
 and so forthewyth regenerated by hys
 Spirit, and reformed to the very i-
 mage of God, moughte bee the bet-
 ter disposed to obey his holie will, to dedi-
 cate and consecrate hymselfe wholly to
 his seruice.

Rom. 5. b. E.
 1. Cor. 12. 15.

Rom. 6. c.
 Galat. 5. a. d.

Of good works which are the frutes of
true fayth. Chap. 28.

Math. 13. c
Iames. 2. c

IT is then easy to iudge by these things
if they be well vnderstode, that so much
is wanting, that the faith in Iesus Christ
and the iustification that men obtayne by
the same, without their woꝝkes, doe abo-
lish the god woꝝkes, and the affection of the
true and faithfull to the same, that there
is nothing that dothe more establishe
and confirme them, and that dothe more
enclame men to do them. For as the soule
can not be without life, noꝝ the fire with-
out heate and light, noꝝ the good tree with-
out bringing forth good frute: euen so faith
can not be a true faith, if she be not a ly-
uing faith: and she can not be liuing, but
is dead if she be without god woꝝkes, whi-
che are the true frutes and the true signes
of faith. But to the end that none may be
deceyued in the matter of god woꝝkes,
he must vnderstande, that God dothe not
esteem, noꝝ doth allowe for suche, any o-
ther than those whiche are commaunded
by him in his woꝝde,

Of

Of the principall pointes contained in the
holie Scriptures, whiche doe summarily
comprehend all that which is requi-
red in the true seruice of God.

Chapter. 29.

Then if we shall speake of the true ser-
uice of God, we may reduce into foure
pointes, all that whiche he requireth in
the same, according to the declaratiō whi-
che he hath made in his holy Scriptures.
The firste is, that man put all his whole
truste in him alone, awapecting for all his
saluation of him alone, thowse Iesus
Christe. The seconde, that he call vppon
him in all his necessities, for all things as
well corporall as spirituall, according to
the rule which he himself gaue vnto him.
The third is, y he render graces & thanks
to him for al the benefites that he hath re-
ceiued, & that he doth daily receue of him.
The fourth, that he yelde himselfe obedi-
ent vnto him, in all thyngs that he shall
commaunde him, as well in respect of his
owne person, as in respect of his neighboz.

Psalme. 59.6
Exod. 20.2
1. Samu. 16.8

Of the true seruice of God whiche is
spirituall. Chap. 30.

And

John. 4. c
Exod. 30. 2
Deuter. 5. 2
1. Iohn. 1. b

And soz so muche as it concerneth the substance of the true service of God, seeing that he is a spirite, he requireth also to be serued and honozed in spirite and veritie, and not in visible things, such as are material and coꝛruptible, as are images, alters, temples, pilgrimages, and oꝛther suche lyke superstitions and idolatries inuēted by man. For if his good pleasure were, that the auncient ceremonies of the lawe should be abolished in the cōming of Iesus Christ, of whom they were figures to bzing men to this true spirittuall service, it is easy thē to iudge how he mought endure that men shuld sozge new ceremonies, thoꝛow great presumption, according to their owne fantasie, to serue hym after their pleasure, and not after his.

Of the ministerie of the Gospell, and of the principall partes of the same, and of the true vse of the sacraments.

Chapter. 31.

Math. 28. d
Mark. 16. c

For that cause he hath ordeyned the ministerie of the Gospell in hys Church
to

to teache all men according to that doctrine, though the preaching of the same. Whereunto he hath adorned his holy Sacramentes for many causes.

Luke. 24. 27

Math. 26. 6

Mark. 14. 6

Luke. 22. b

1. Cor. 10. d

The firste is, that they shoulde be vnto vs for greater confirmation of the doctrine, (of the whiche, they are as the seales) and in lyke sort of the fayth which proceedeth of the same. The seconde cause is, to the ende that they may serue vs for aduertisementes, to bring vs to acknowledge the benefites the whiche we haue receiued of him in Iesus Christ, and to communicate dayely in the same more and more, and to yelde him thanks, by the meanes of his holy Sacramentes, euen as he hathe commaunded. Finally, he hathe also ordeyned them to separate vs, in matter of Religion, from euery assemblie, and from all persons, whiche followe any doctrine or religion contrarie to his, and to make common and solemne profession and protestation of the fayth that wee haue in hym, and of the doctrine and Religion whiche wee follow.

Of

Of the obedience that all men doe owe to
the ministration of the Gospel: and of those
whiche doe despise it, and of the prote-
station and profession of the chri-
stian doctrine, whervnto euery
one is bound. Chap 32.

Iohu. 8. f
& 17. d
Math. 26. c
2. Cor. 11. c

FOrsomuche as it is so, it is certain, that
God hath bounde all men to that mini-
sterie, wherfore all they that will be ac-
compted for true Christians, are bounde
to yelde themselves ebedient to the same,
chiefly in three thyngs. The firste is, in
hearing the doctrine which is sette forth
to the Church by the meane of that ho-
lye Ministerie. The seconde is, in ma-
king cōfession and profession of the same,
by the Communion of the sacramentes,
whiche are as dependaunces and as the
markes of Christians, when they are
administred, according to the order after
the whiche they were ordeyned by the
Lorde. The thirde is in submitting him-
selfe to the christian discipline, the which
the Lorde hath ordeyned for the policie,
according to whiche he wil that his church
be gouerned, not after the lawes and tradi-

traditions of men, but according to his pure word. The which discipline and policie is so necessarie, that without it the ministerie of the Church can not be honored and mainteyned as is requisite, but that of necessitie all must be there in confusion. Wherefore all those that will not be subiecte to those thinges, declare themselves to be rebels to god, & to his church, and unworthy to be accepted true members of the same, and true Christians.

Of the number of Sacraments of the true Christian Church. Chap. 33.

AS concerning Sacramentes, whiche oughte to be holden properly for lawfull sacraments, he hath ordeyned two in the Christian Churehe, the firste, is Baptisme, the other is the supper. The others that haue bene added to these, by the Papistes, may not be accompted for true and lawfull Sacraments, for so much as they haue no certayne foundation in the word of God, without the which no Sacrament is lawfull.

Math. 36. &

28. c.

1. Cor. 11. c.

24 The principall poyntes
Of baptisme, and of the true vse of
the same. Chap. 34

Mark. 3. b.

Galat. 3. d.

Rom. 6. a.

Ephel. 5. e. f.

1. Peter. 3. d.

1. Timo. 3. d.

2. Iohn. 1. c. d.

Apoc. 1. b.

Hebr. 9. d.

1. Corin. 6. b.

A Soz baptisme, it is a sacramente, in
the which the lord doth represent vnto
vs our regeneratiō. Whereof the bap-
tisme is as the seal, and as a visible tes-
timonic, whereby he testifieth vnto vs,
first, that he recepueth vs into his house,
which is his Church, and that he doth ad-
uowse vs to be his childezen, and to be
heires of his kingdome. After that he
doth testifie to vs also that he hath pur-
ged and clenfed vs from our sinnes, by
the bloud of his owne Sonne, and that he
hath regenerated vs as newe creatures,
by his holy spirite, as the water, which is
the signe of this holy sacrament, doth tes-
tifie and represente in dede. For that re-
presentation is not vaine, withoute the
truth & true communication of the things
spirituall, whiche it doth represente, to-
wardes those that be faithfull, which haue
the instrumente to receiue them, to wit,
saith, without the which we may haue no
communication with Iesus Christ.

Of

Of the baptisme of yong children.

Chap. 35.

Albeit that the little childezen can not haue faith by the hearing of the word of God, as the great may, yet notwithstanding, this sacramento doth not apperteyne only to those that are of years and are capable of the preaching of the Gospell, and haue alredy made profession of their faith, or are in age to do it, but it belongeth also to their childezen, because they be comprised in the aliace, the which Genes. 17. 1. B their parents haue with God, thorough the vertue of the promise that he hath made them. Wherefoze the Catabaptists and all others that reiecte litle childezen from baptisme, do them wrong, and do frustrate in that respecte the vertue of God his aliace, for the Childezen of the Christians are in no worse case than were those of the Jewes, whome God would not haue shut forth from circumcision, in steade whereof the Christian Church hath now baptisme.

C. 35.

Of

Of the children that are borne dead, and
of the true foundation of the saluatiō
of all men. Chap. 36.

Aldalthough that this sacrament bee
ordneyed to that end, it followeth not
for all that, that we must thinke, that the
little children whyche dye by the will of
God, befoze they can receyue this oute-
warde Baptisme, be in any daunger of
their saluation, only for want of this bap-
tisme, forsomuche as it hapneth not tho-
rowe contempt of this holy Sacramente.

1. Corin 13. b.

Ephes. 1. a

For their saluation, nor that of any man
whatsoever, is not tyed to the visibler sig-
nes of baptisme, nor of the Supper, but
dependeth of the onely election and grace
of God, by meane of the benefite of Iesus
Chryst, and of the vertue of his holie spi-
rite: and then he communicateth this be-
nefit to his electe, in suche tyme, and by
suche meanes as please him, and worketh
in them at all tymes, according to his good
pleasure. For he may sanctifie them euen
in their mothers bellie, as he hath done
many, whereof wee haue apparant wit-
nesse in the holy Scriptures.

Luke. 1. b.

Jeremie 1. b

Of

Of the administration of the Sacraments
and to whom it belongeth. Cha. 37.

And seeing that the Lorde hath giuen
the charge of administration of the
Sacraments, euen vnto those selfe same
to whome he hath committed the admini-
stration of his worde, then is it not law-
full for any to administer them, but for
suche only, to whom that charge is giuen
by iust and lawfull vocation of God, and
of his Church, in the which it is not lau-
ful for any man, to take in hand any thing
without lawfull vocation.

Of the Baptisme administred by women,
and of the errour that therein is.

Chapter. 38.

Wherfore they are greatly to be bla-
med, and chiefly women, whiche
take in hande to baptise childezen. For
the baptism whiche they take in hande
to administer, hath none other founda-
tion but onely vppon the ignorance that
is in them, of the true vse of Baptisme,
and vppon the superstition wherein they
C. iij. haue

haue ben nourished. For according to the doctrine of the Papistes, men haue thought that the saluation of little children hath ben tied and knit to the outward and visible Baptisme, and not to the invisible & inward baptisme of the holy ghost, whiche inward baptisme is the true substance of the true baptisme, wherof the outward signe is a figure and representation.

Of the Supper of our Lorde, and of the true vse thereof. Chap. 39.

Mark. 14. c

Matth. 26. c

Iohn. 9.

1. Cor 11. c

1. Corin. 14. d

As for the Supper, it is also ordeined, first to confirme vs, and as it were to seale vs in the same the remission of sins, the which we obtain by faith in the death and passion of Iesus Chyiste, and the true and spirituall cōmunion that we haue by the same, with all the giftes and graces of the same. The second is, to yelde thanks vnto him, and to giue testimonie of oure faith towards him, & of our charitie which we haue towards our bryethē, and of the vniō with his Church. The third, to represente to vs by the breade and wyne, whych are there distributed, the whole and perfecte spirituall nouriture, whiche we

wee haue by the meane of the bodie, flesh,
and bloud of Iesus Chzist, to the end that
we maye be spiritually nourished into e-
ternall lyfe, according to the benefit whi-
che we haue already receyued by our re-
generation, whereof the Baptisme is to
vs as a Sacramente: in the whiche wee
haue in the Supper as it were a guage
of oure resurrection, the whiche we doe
beloue and wayte for. Wherfore euen as
the breade and wyne be there giuen to
vs visibly and bodily, euen so are the bo-
die and bloud of Iesus giuen to vs in deed
but inuisibly and spiritually, by the mean
of faith, & by the vertue of the holy Ghost,
for he is the meane by whiche wee haue
true Cōmunion, and true vniō with Je-
sus Chzist, and all his Church, the which
is his bodye, whereof all true Chzisti-
ans are membyes.

Of the significations of the signes of bread
and wyne in the Supper, and of the agree-
mente and difference of them, with the
things that they signifie, and of the
error of the popish transubstan-
tiation. Chap. 40.

Colloſſ. 1. d

1 Corin. 13. d.

Ephel. 1. d

Examp'e.

Then take the bread & the wyne, not
 for the propre body and bloud of Iesus
 Chriſte, and the very naturall ſubſtance
 of them, as if the bread and wyne were
 tranſubſtantiate and conuerted into that
 very bodie and bloud, to eate and drinke
 them bodily and carnally, or to worſhip
 them as Idols, in ſteede of Iesus Chriſt,
 as the Papifts doe: no more do wee take
 them only as common bread and wyne,
 but we holde them as very ſignes of that
 body and bloud, which were giuen for vs
 to death, and of the whiche we are ſpiri-
 tually made partakers in dede, according
 to the teſtimonie which Iesus Chriſt yel-
 deth vnto vs by his word, in this holy Sa-
 crament: in the meane while the bread and
 the wine do no more chaunge ſubſtance
 nor qualitie in the ſame, thā both the wa-
 ter in baptiſme, or the waie wherein the
 ſcale of the Prince is imprinted: alſo as
 the body and bloud of Iesus Chriſte are
 not naturally nor bodily conioyned with
 them, but only in manner whiche is pro-
 per to ſacraments, that manner is ſuch,
 that albeit the ſigne be not thing it ſelfe,
 which it doth ſignifie, yet it is not without
 the

the same, whiche is communicated to the faithful, spiritually in this Sacramente, euen as the signe is administred vnto the corporally, by the meane which hath bene aboue spoken of.

Of the commemoration of the sacrifice of Iesus Christ in the Supper. Chap. 41.

Of the contrary, we oughte to be assured, that this holy Sacramente was not ordeyned, to make a Sacrifice, in the which Iesus Christe should be offered againe, for the redemption of soules, as well liuing as dead, but to make commemoration of the sacrifice the which Iesus Christe himselfe hath made once, of his owne body and blood, by the whiche he hath once bought and sanctified for euer all the children of God. Wherefore he hath ordeyned this holy sacrament, to refresh our memorie, and to stirre vs by this, meane to acknowledge him, and to render him immortall thanks, in waiting that in his last coming, he may appeare from heauen, where he now sitteth at the right hande of God, vntill the last day.

C.v.

OF)

1. Cor. 11. e
 Math. 26. e
 Ephes. 5. e
 Hebr. 5. b 7. d
 g. d 2. 10. b.
 Act. 3. d. 7. g.
 Ephes. 1. d.
 Collois 3. 2

42 The principall poyntes
Of the Supper, and of the Masse of the
Papistes, and of the principall pointes
wherin it is different and contrary
to the true Supper. Chap. 42.

SCing then that the institution of the ho-
ly Supper of the Lorde, and the ende
for the whiche it was ordeined, is wholly
ouerthrowne in the Masse & supper of the
Papists, it is plain, y^e neither the one nor
the other, not only can not be accōpted for
the Supper of the Lorde, nor celebrated
to suche an ende: But ouer and aboue
that, who soeuer will be accounted a chri-
stian, and a partaker of the true table of
the Lorde, maye in no wyse communi-
cate nor assist, neyther at the Masse, nor
Supper of the Papistes, if he wyl not
communicate at the Lordes table, and at
the diuels table altogether. For sytse,
where Sainte Paule sayeth playnelye,
that we must shewe the Lordes death, in
his Supper, and that nothing be declared
nor sayde in the Church, but in suche a
tounge as all men may vnderstand. All is
sayde in the Masse and supper of the Pa-
piste, in a tounge which the poore people
vnder-

1. Cor. 11. e.
Luce. 22. b

Understande not : And they doe not declare vnto them the Institution of the holy Supper of the Lorde . The whyche thyng is euen of as greate effecte , as yf there were no worde of God at ail , saying it is not vnderstande: Without whyche worde, the Supper can not bee the Supper. Moreover, the signes are there so confounded with the things which they signifie, that they be all one thing: wherefore that is as much as to haue sacraments without signes. Thirdly, the bread & wine are there worshipped as Idols , and as Gods newly made, wherein there is not one idoll onely, but two, as if the Cloude were separate from the body . Fourthly, they be there also offered in steade of Iesus Chryste, in suche sorte as the masse is holden for a Sacrifice made for the redemption of soules : It is holden also for a meritorious worke , whyche byngeth Saluation vnto men, as doth the Deaths and Passion of Chryste. Fyftely is, that albeit there be a certayne kynde of Communyn in the common Supper of the people , yet in their Masses there is none at all : For
somuche

so much as the Priest whiche saith it, maketh his supper all alone, not admitting any one thereunto. Wherefoze such a supper may better be called an Excommunication, than a communication. For there is no communication nor communion where nothing is common, and where one man alone taketh all that whiche should be distributed to al men in common. Now then if there were none other faulte in the masse but only these five, so muche lacketh it to be accompted the Supper of the Lorde, that not only all the true vse of the same is there wholly ouerthrowen, but also Iesus Chyiste is therein fully renounced, by those whiche communicate there, or beleue it. And by the same means the vertue & efficacie of the death and passion of Chyiste, is there vtterly of none effecte and abolished.

Of the prooffe that every man oughte to make of him selfe, to communicate worthily at the supper, and of the things required in the same.

Chap. 43.

Further seeing that the holy supper is ordeyned to suche an ende, as hath bene already

alredy declared, none may communicate in the same, but to his condemnation, which cometh not with these three things following. The first is, a true acknowledging and sorrowfulnesse for his sinnes towards God, whiche can not be withoute true confession of the same towards god. The second is a stedfast beliefe of the forgiveness of his sinnes by Iesus Chryste, and a true assurance of saluation through him. The thirde is a true and perfecte charitie towardes our neyboz. For this holy Sacramēt requireth all these things for so much as it is the sacramente of the agreēmēt and union that we haue wpyth God by Iesus Chryste, and with all hys Church and all the true members of the same. Wherefore it must be of necessitie, that euery mā examine him selfe in these points, that he may go to it woꝛthily, and not to his condemnation, accoꝝding to the doctrine of Saint Paule to that purpose.

1. Iohn. 1. b

1. Corin. 10. d.

& 12. f.

Of the penance and sanctification of the Christians, and of the true originall of the same, & of al good works.

Chap. 44.

As

AS concerning the repentance and penance which is required of euery christian, the holy Scripture vnderstandeth not thereby, that whiche improperly the Papists call penance. For they through greate abuse and ignorance of the language, do call penance, their satisfactions, by the whiche they thinke to satisfie God, by their owne works, and by their Ceremonies and superstitions. But the worde of God taketh penance and repentance, for a true acknowledging and sorowe for sinne, the which true acknowledging and true displeasure do procede of the true feare of God, and of a true reuerence and loue towardes him, conioyned with a certayne assurance of his goodnesse and mercie, and with a true amendmente of life, by the whiche a christian man doth dedicate him selfe to the seruice of God, as in time befoze he was dedicated to the seruice of the Deuill, to the end he may serue to iustice and holynesse, where befoze he serued sinne & iniquitie. For in this lyeth the sanctification of man, the which sanctification is the very frute of true faith, which worketh thorough charitie, as she is the

origi

originall of euery good worke.

Of the true and Christian confession and
absolution, and of the remission of
sinnes. Chap. 45.

AS concerning confession and absolu-
tion, the worde of God doth not ac-
knowledge or receiue any such, as the Pa-
pists do make in the eare of their priests, Ecclj 4. 12
to haue absolution and remission of theyr Psalm 32. b
sinnes by them. For the holy Scriptures 103. b.
shewe vs none other that can pardon sins,
but only God. And by consequent they
appoint vs none other, to whom we must
make confession, for to obteyne absolution
and pardon. In like sort we haue no ex-
ample in all the true seruantes of God, of
any other confession and absolution for
the remission of sinnes towardes God, the
which he giueth not but in his Church,
and to the true members of the same.

Of the power of ministers of the Church,
to pardon or reteyne sinnes. Chap. 46

AS for the ministers of the Church,
they haue none other power to par-
don or reteyne them, but so farre as
they vse the keyes whiche the Lorde hath
committed

committed vnto them, as to the ministers of his Church, to whome he hath giuen them, and in so doing they do declare by his worde, howe the sinnes be forgiven to those that beleue, and retoyne to the vnbeleuing. This is the true absolution of the Christian Church, by the which God doth ratifie, and binde or vnbinde in heauen, that which they declare and do binde or lose bypon earth by his worde, and in his name. For this power is giuen vnto them, because he speaketh by their mouth, and it is he himselfe that bindeth and looseth, and that dothe parden and retayne sinnes, by that same very worde, whereof they are but ministers. This is the true and lawfull vse of the keyes, the whiche the Lorde hath giuen to his Church: the execution whereof the Church hath since committed to the ministers, the whiche she hath chosen therevnto by lawfull vocation.

Math. 10 b

Of brotherly reconciliation. Chap. 47.

Math. 18.

Moreouer, euen as God would that euery man should confesse his faults, to

to obtaine forgiveness, euen so he would that suche as haue offended, either the Church in generall, or any of the members of the same and of their brethren in particular, should acknowledge and confesse their faulte, so farre forth as the true discipline of the Church and Christian Charitie do require, and that they reconcile themselves with those whome they haue offended, and haue done wrong vnto. For such thing is required, to repaire the slander and offence which they haue made, & to entertain the peace, the union, and the Christian charitie in the Church.

Math. 5 &
Iames. 5.d.

Of the satisfaction toward our
neighbour. Chap. 48.

This reconciliation bringeth with it also satisfaction of that wherein every man is bounde to his brother, so farre forth as he shall be able to do by Christian charitie. For albeit, that there is none other but the satisfaction of Iesus Christe only, that may satisfie for vs at the iudgement of God, yet for all that the same doth not abolish this satisfaction, which is to satisfie
D. his vnto

tie vnto men, for so much as it is a frute of the true repentance and of the true iustification and sanctification of a Christian man. For it is not a signe that a mā doth in dede repent him of his faulte, and of the wrong that he hath done to his brother, so long as he shall not recompence him according to the means that God shall giue him.

Of the Church and of the foundation of the same, and of hir head. Chap. 49.

This faith and doctrine, is the true faith and doctrine of y true Christian church, vpon the whiche she is builded, and by the which she doth communicate of al the benedictes of Iesus Christe, of whiche we haue spoken heretofore. For we vnderstande by the Church, the fellowship and communaltie of all the true faithful, which are the members of the body of Iesus Christe, whiche do acknowledge him for their only head, and none other whatsoever: but do condemn the Pope whiche maketh himselfe the head, as very Antichriste. And in like sorte they do also account the Church the which acknowledgeth him for hir head, not for a true christian

2. Cor. 12. d.

Ephes. 1. d.

Galat. 1. d.

ian Church, but for a Synagogue of
Sathan.

Of the markes whereby to knowe in this
world, which is the true Church, and
who are to be accounted for
true members of the same.

Chap. 50.

THe marks whereby men may knowe
in this world which is the true church
of Iesus Christ, are these, to wit, the law-
full administration of the pure worde of
God, and of his holy Sacraments, and the
allowing of the same, with true obedi-
ence towards the ministerie the which
the Lorde hath therein ordeyned. I do com-
prehende vnder this allowing and obedi-
ence, the submission and the discipline,
the which Iesus Christ hath ordeyned in
his Church, and the pure and full obser-
uation of the same, as it hath bin obserued
and practised in the ancient Church, ru-
led by the doctrine of the Apostles. On
the contrary, the marks of the Synagoge
of Sathā, and of the members of the same
are the cōtempt & reiectiō of h̄ holy word,

D. y.

and

3 The principall poyntes
and of the true vsage of the Sacraments,
and of the lawfull discipline, which ought
to serue as Christia pollicie, in the church
of the Lorde.

Of the Magistrate. Chap. 51.

Rom. 13. 2. b
1. Peter. 2. c.
1. Timo. 3. 2.

As for as the true Church doth acknow-
ledge the ministers of the Gospell, as
the true ministers of God, ordeyned by
him. For the administration of spirituall
things, euen so doth she acknowledge the
magistrates as ministers of his Iudice,
ordeyned by him for the conseruation of
the publique peace, and therefore she doth
willingly submit hir selfe to them, in all
thinges for God. For she knoweth very
well that God wold, that euery mā should
be subiecte vnto them, in all things which
are of their charge, and that they whiche
resiste the same, resist the ordinance of
God, & do set vp themselves against him.

Of Mariage. 52.

As concernyng Mariage, albeit to
speake properlye, the Christian
Church

Churche accompteth it not for a Sa-
 crament, as doe the Papists, and in suche
 sort, as they hold for sacraments baptisme
 and the Supper: yet notwithstanding,
 she accompteth it a holy ordinance ordey-
 ned of God, and not of men, and for the
 lawfull coniunction of the man and of the
 woman, whereby God hath willed, that
 mankinde shoulde be conserued and mul-
 tiplied. And therfore she both allowe and
 aduowse it for an honorable estate vnto al
 men, of what estate or condition so euer
 they be, & accompteth the bed vnspotted,
 and the remedie the which God hath ordey-
 ned againste the incontinencie of all
 those which haue not the gift. Contrariety,
 she accompteth for vnlawful coniunction,
 and for abhominable whoredom and pol-
 lution condemned of God, all other con-
 iunction betwene man and woman, and
 dothe condemne as false Prophetes, and
 Apostates of the faith, and ministers of
 Antichriste, all those whiche forbidde
 any manner of persone to marrie, that
 is capable, and in what place or tyme so
 euer it be.

Of the doctrine of the Church; and of
mans traditions, and of those whiche
she doth acknowledge for true
or false ministers. Cha. 53.

For final conclusion, as the Church hol-
deth, receiveth and alloweth for hea-
venly and divine doctrine, all the doctrine
conteyned in the Canonically booke of the
holy Bible, as well of the olde as of the
newe Testament, and taketh it for the
true foundation of hir Faith: On the
contrarie, shee dothe reiect and condemne
all doctrine that is contrarie to the same,
as diuellishe doctrine, and all traditions
of men, whereby they will honour him
according to their owne fantasie: For the
Church knoweth by the very testimo-
nie of **G O D**, that hee is serued in vain
with the traditions of men: And therfore
she can not acknowledge any for true mi-
nisters of the Lorde, but suche as bryng
his pure worde, but dothe reiect all those
whiche in steade thereof, doe bryng to hir
the doctrine of men.

Esay 29.d
Math 15.2
Mark 7.b

The ende,

The

55

THE SVMMA- rie of the christian doc- trine, set forth in foune of Dialogue and of Catechisme.

Of the principall cause and ende of
the creation of man.

Demaunde.



What is the principal cause
why God created man to
his image and likeness?

Prover. 16. 2
Esay. 43. 2

Answer.

To bee honoured and
serued by him.

Of the true seruice of God.

D. Wherin lyeth the honour and seruice
that he requireth of man? A. In the true
obedience towarde his holie will. D. By
what meane maye we knowe what his
will is? A. By the declaration whiche
hee him selfe hath made in his worde
the whiche is sette forth to vs in the ho-
lie Scriptures.

D. iij.

Of

The principall pointes

Of the principall points wherevnto men
may applie all the doctrine contey-
ned in the holy scriptures.

D. **W**hiche are the principall pointes
whereby God declareth vnto vs his
will, in the holy Scriptures? An. **T**he
may bring them generally into two, De.
Which is the first? An. **T**he law, D. **A**nd
the second? An. **T**he Gospell.

Of the difference that is betweene the
lawe and the Gospell.

Exod 20.a
b.c.

Rom. 3.c.d.

2. Corin 5.d

D. **W**hat difference dost thou put be-
twene the lawe and the Gospell? An. **I**
take the lawe, for that doctrine by the
whiche God doth teache vs wherein we
are bound to him, to witte, whiche is the
euill that we ought to flee, and the good
which we ought to folowe to please hym
according to his holy will. De. **A**nd by the
Gospell, what dost thou vnderstand? An.
The doctrine by the whiche God doth
teach vs, by what meane we may satis-
fie that whiche he requireth of vs in his
lawe, and obteyne pardō and forgiveness
of

of the offences which we shall haue committed, contrary to his holy will.

The lawe of God.

D. What doth that lawe first conteyne, wherof thou hast made mentioⁿ? An. Harken O Israell: It is I that am the Eternall thy God which haue drawen thee out of the lande of Egypte, from the house of bondage.

The first commaundement.

Thou shalt haue no strange Gods in my sight.

The seconde.

Thou shalt not make thee any image, nor likynesse of any thinges that are aboue in the heauen, or here belowe in the earth, nor in the waters vnder the earth, Thou shalt do them no reuerence, and thou shalt not serue them: For I, I am the Eternall thy God, mightie & ielouse, whiche do reuenge me of the iniquitie of the fathers vppon the childeⁿ, and vpon the childeⁿ of their childeⁿ, yea euen to the thirde and fourth line of those same which hate me, and do shew mercie in a

D. b.

then.

38 The principall poyntes
thousande generations to those that love
me, and do keepe my commaundements.

The thirde.

Thou shalt not take in vaine the name
of the Eternal thy God: for the Lord God
will not accompte him guiltlesse which
shall take his name in vaine.

The fourth.

Remember thee to keepe holy the daye
of rest. Thou shalt laboꝝ sixe dayes, & shalt
doe all thy labours, but the seuenth daye
is the rest of the Eternal thy God: In it
thou shalt do no labour, neyther thou, noꝝ
thy sonne noꝝ thy daughter, noꝝ thy man-
seruant, noꝝ thy woman seruant, noꝝ thy
cattell, noꝝ the straunger whiche taryeth
with thee: For in sixe dayes the Eternall
made the heauen and the earthe, and the
sea, and all that whiche is in them, and he
rested him the seuenth day. And therfoze
the eternall hath blessed the daye of rest,
and halowed it.

The fiftie.

Honoure thy father and thy mother, to
the ende that thy dayes may be long vpon
the earth which the Eternall thy God
doth giue thee.

The

of christian Religion.

The sixth.

Thou shalt not kill.

The seuenth.

Thou shalt not committe whoredome.

The eyght.

Thou shalt not steale.

The nynthe.

**Thou shalt not beare false witness a-
gainst thy neighbour.**

The tenth.

**Thou shalt not couet thy neighbours
house, ne; his wyfe, ne; his manservant,
ne; his woman servant, ne; his oxe, ne;
his asse, ne; any thing that is his.**

Of the summe of the lawe.

D. What doth it in effect comprehend?

**A. That which Iesus Christ did compre-
hende in the summarie that he hath made.**

**D. What summarie is that? A. Hearken
Israel: The Eternal thy God is God on-
ly, Thou shalt loue the eternall thy God
with al thy heart, and with all thy soule,
and with all thy vnderstanding. This is
the first & the great comaundement: And
the secōd which is like to y same, is: Thou
shalt**

thalt loue thy neyghbour as thy selfe. On these two commaundementes depend the whole lawe and the Prophetes. Al suche things then as you would that men shuld doe to you, do you euen the lyke to them. For it is the lawe and the Prophetes.

Of the corruption of man, and howe harde it is for him to do well.

Roma. 8. b
1. Cor. 2. d
Roma. 6. d.

D. Is man able by his owne vertue and power to fulfill this lawe? An. He is so farre from it, that there is nothing so contrarie as is his will to the will of God, whilest he dwelleth in his nature corrupted with sin. De. What is the cause hereof? An. Sinne, to whome he is become subiect thorough his owne faulte, and the natural corruption that he hath gotten by meane of the same. D. What may he then deserue towards God, by all that euer he may think, say, or do of himselfe? A. Death and the eternall curse of God.

Of the redemption of man.

Rom. 3. b.
Galath. 3. d

De And is there no meane to deliver him? An. There is none other but that same

same whiche is declared by the doctrine of the Gospel, of the which we haue euen now spoken, to þe which the law doth send vs. De. And what meane doth the Gospel sette forth to vs, whereby to obtayne so great a benefite? An. It is Iesus Christe Rom. 4. d
the very sonne of God. D. How is he de- 2. Cor. 5. d
livered by Iesus Christ? A. By the satisfac-
tion that he hath made for man, in the
sacrifice of his deathe and passion, and by
the perfecte Justice that he hath wonne
to him.

Of the communication or partaking
of the benefite of Christ.

D. But is that sufficiēt that Iesus Christ
dyed for the sinne of man? A. For so much
as he hath satisfied the iudgement of God
for them, it is requisite that the same sa-
tisfaction be applyed and communicated,
to all those that would obteyne saluation Rom. 3. d
by the same. D. By what meane maye Galath. 3. b
this same be applyed and communicated
vnto them? A. By the only faith in Iesus
Christe, whiche onely may make a chri-
stian man,

Of

De. What vnderstandest thou by that faith? An. A true and certayne trust in the mercie of god, by Iesus Christ. D. Which be the principall pointes that it doth conseyne? An. They are briefely comprehended in this little summarie, called the Simbole or gathering of the Apostles, by the which the faithfull do dayly make confession of their faith in the Church. De. Which is this summarie?

The Simbole of the Apostles.

An. I beleue in God the father almighty maker of Heauen and Earth, and in Iesus Christ his only Sonne our Lorde, which was conceived by the holy Ghost, borne of the virgin Marie, hath suffered vnder Ponce Pilate, was crucified, dead, & buried, he descended into Hel, the third day he arose from the dead: he is gone vp into the heauens, he sitteth at the righte hand of God the father almighty: & from thence shall he come to iudge the liuing & the dead: I beleue in the holy Ghost, I beleue the holy vniuersal Church, the communion of Saints, & forgiveness of sins,
the

the rising againe of the flesh and the eternall life.

Diuision of the matters conteyned in the Simbole of the Apostles.

De. What doth it comprehend in substance? An. We may bring the whole into two principall points. De. What doth the first conteyne? An. That which we beleeue of God. De. And the seconde? An. That which we beleeue of his Church.

Of the fayth towards God.

De. What must we beleeue of God? An. There are two thinges to consider. De. Which is the first? An. The diuine nature of him. De. And the seconde? An. The woorks whereby he hath declared himselfe to men.

Of the vnitie and Trinitie in the diuine essence.

De. What haue we to consider of the firste pointe touching the diuine nature? A. There are againe two pointes to note. De. Which is the first? An. The vnitie

64 The principall poyntes
 vnitie whiche is in the being of God. D.
 Whiche is the second? A. The Trinitie
 of persons which is in the same. D. What
 doest thou vnderstande by that vnitie and
 Trinitie in the diuine essence? A. I vn-
 derstande that there is but one only God
 in the vnitie, of the which I acknowledge
 the father, the sonne, and the holy Ghost,
 as he hath declared himselfe in hys holie
 woꝝde.

Dester. 6. a
 m. 28. d

Of the principall workes of God, by
 the whiche he hath declared
 himselfe to men.

D. And as touchyng the woꝝkes, by the
 whiche he hath declared him selfe, what
 canst thou say? A. There are thre prin-
 cipall, vnto whiche wee maye reduce all
 the rest. D. Whiche is the first? A. The
 woꝝke of the creation. D. Whiche is the
 seconde? A. The woꝝke of the redempti-
 on. D. Whiche is the thirde? A. The
 woꝝke of viuification and sanctification.

3. Principall
 workes of
 God.

Of the creation of the worlde, and of
 the Prouidence of God

D. What

D. What doest thou vnderstande by the woꝝke of creation? **A.** I do not vnderstaḡd only that same woꝝde, by y^e which he hath made and created all things, but also his eternall pꝛouidence, by the which he doth direct and gouerne them, as wel in generall as in particular. **D.** Doe you meane by this, that he whiche is the Creator, is also the directer? **A.** It can not otherwise be, but that the woꝝlde must incontinent perishe if he had left it forsake one minute of tyme, without dealing with it.

Gen. 1.
Act. 17. f
Psalm. 147.
b. c. d.
Math 7 c. d
& 10. e

Of Predestination.

D. Doest thou comprehend vnder thys name of Pꝛouidence, none other thing but that which thou hast already declared? **A.** I do comprehend also vnder the same, the eternall pꝛedestination of God. **D.** What dost thou vnderstande by that pꝛedestination? **A.** The eternall ordinance of God by the which according to his good will and pleasure, he hath ordeyned before the creation of y^e woꝝlde, al that which it hath pleased him to doe with mankynde, to be glorified in them. **D.** What dothe thys

ordinance comprehend? A. The election of the chosen, and the refusall of the reprobate. D. What dost thou vnderstand by the election of the chosen? A. The ordinance by the whiche God hath chosen those in whome it hath pleased him to be glorified through his mercie in his Sonne Iesus Christ. D. What vnderstandest thou by the reprobation? A. The ordinance by the which he hath ordeyned to leaue in theyr iust condemnation, those same in whome it hath pleased him to be glorified through his iust iudgement.

Of the incarnation of Iesus Christ and of the redemption had by hym.

Math. 1. d.

Luke. 1. c.

Iohn. 1. a. b.

Roma. 8. 1.

2. Cor. 5. d.

1. Peter. 1. c. d.

1. Peter. 2. d.

D. What comprehendeth the woꝝks of redemption? A. The Incarnation of the sonne of God, and all that whiche he hath done for the saluation of man, in his humane nature. D. What vnderstandest thou by the Incarnation of the Sonne of God? A. That Iesus Christe being very God eternall was also made man, and hath satisfied the iudgements of God for vs, in our flesh and nature, vnited wth the diuine nature.

OF

Of the vnion of the diuine and humaine nature, in the person of Iesus Christ, and of his office.

D. Wilt thou then say, that Iesus Christ, is very God and very man, in one selfe person? A. If he were not so, he could not be our sauioure, redemer, mediatoure and Advocate as he is, no; yet the true Christ and anointed of the Lorde.

Iohn. 1. a. b.
Rom. 9. b.
Psalm. 145. a.
Iere. 17. a.

Of the vvorks of viuification and sanctification.

D. What dost thou vnderstande by the vvorks of sanctification and viuification? A. I take it here in generall, so; that worke wherby God doth viuifie and regenerate into newe life, and doth sanctifie and consecrate his electe to him selfe and his seruice, bestowing vpon them the benefites of his sonne Iesus Christ, by the vertue of the holy Ghost. D. Dost thou meane, that God doth presente vnto vs, his gifts and graces, by his Son Iesus Christ, and that he maketh vs partakers & capable of the, by his holy spirit. A. Euen so do I meane, and that he is the only meane, by y which we may haue vniõ & cõmunion with him.

Rom. 8. f.
Ephes. 1. a.
Tit. 2. d.
Rom. 5. a
1 Cor. 12. a. b.
Tit. 3. b.

Eph. 5. f. 2

D. For so muche as we haue spoken of God, and of his workes, there remaineth yet, that thou tell me what thou haue to say concerning the Church? A. I vnderstand the Church to be the companie of all those whiche are vnted and ioyned to Iesus Christe, thozowe true faith in him, as membes of his body, by the vertue of the holy Ghost, whiche is the true and very bande of that vnton and cōiunction. D. Vnderstandest thou that they be the true Church which are sanctified and consecrated to God by true faith, in suche sorte as thou hast euen now sayd? That is the very cause, for the whiche she is called holie and the communion of Saintes.

Of the things whiche we ought to beleue of the Church.

2. Cor. 10. d

& 12. b

Eph. 1. d.

D. Which be the principall poyntes that we ought to beleue concerning the church? A. We may well bring them into two. D. Which is the first? A. It is that there is a Church, that is to say, one such companie and communaltie as I haue euen now

nowe spoken of, vnited by the spirite of God, of the whiche all the faithfull, which are thozow out the world, are true members. D. And the seconde? A. It is touching the benefites of Iesus Christ, whiche are communicated to this holy companie, by the vertue of the holy Ghost.

Of the benefites of Iesus Christe towards his Church.

D. Whiche be these benefites? A. Rom. 8. e Ephes. 2. b. Collois. 3. a. Tite. 2. d. We maye againe consider them in two sorts. D. Howe may that be? A. The firste is in the possession of the same, into the whiche we doe enter, beinge euen here in this worlde. D. And the seconde? A. In the full enjoyng and consummation that we shall haue in the other lyfe.

Of the possession of the benefites of Iesus Christ in the church, during this lyfe.

D. What vnderstandest thou by the possession that we haue alredie in this worlde? Ioel. 2. e Rom. 1. b. 10. b. A. That euen as ther is no saluatiō out of the Church, so al they that are true members of the same, do there find perfect sal-
C. iij. nation

2. Cori. 5. d.
1. Ioha. 2. 2.

tion, the which we do fully comprehend
in the Simbole of the Apostles, vnder the
remission of sinnes. D. For what cause is
that done? A. Because it comprehendith
the agreement which we haue with God,
and the iustification, by the which we are
holden for iust in his sight, from whence
then afterwarde procede the other bene-
fites, whiche are also communicate vnto
vs by Iesus Christ.

Of the consummation of the benefits
of Iesus Christe.

Math. 25. d.
2. Cor. 15. 2.

D. What vnderstandest thou by the con-
summation of these benefites? A. That
same eternal and blessed life, in the which
we shall liue eternally with him, in the
kingdome of God in body and soule, being
fully regenerate and reformed to the i-
mage and likenesse of him.

Of the frutes and effects of the lawe,
and of good vvorks,

Act. 13. f. 15.
& 26. d.
Rom. 3. d. 4.

D. Now that we haue spoken of faith, and
of the principall points to which she hath
regard, tell me if this faith be sufficiente,

to saue vs? A. Yea in dede, if it be true, and not sayned. D. Mede we then not to do good woꝝkes to be saued? A. Albeit that we can do no woꝝkes, of our selues, by the which we may deserue any thing other thā eternall damnation, it followeth not for all that, but that we be bounde to do the good woꝝkes whiche God requireth of vs. D. Thou art not then of munde that saith doth abolish good woꝝkes? A. So farre of is it from abolishing them, that on the contrary, there is nothing that doth more establish them, but not to seeke mans salvation in them. D. How we vnderstandest thou this? A. Euen as saith, which is a very gifte of God, is giuen vs, to obtaigne by the same, remission of all our sinnes by Iesus christ, he hath also this vertue, that through hir, man is regenerate and made like to the image of God, to obey him according to his lawe, where before he hath bin a rebell against him. D. Wilt thou then saye that saith is not true saith, if he be not declared by woꝝkes whiche God requireth of vs in his lawe? A. It is sayth, as the fire that is without heat and light, is fire.

Galath 3. a
Eph. 2. 4. c.
Ephel. 2. a.
Luke. 17. a
Deute. 27. d.
Rom. 1. 2.
1. Peter. 1. 7.
Psal. 143.
Rom. 3. c. d.
Phil. 1. d
A. 26. d

John. 1. b.
Eph. 2. 2. b

Tit. 2. d.
1. Pet. 1. a.

James. 1. 8. d.

Of the good workes which God requireth of the faithfull.

D. Seeing the matter is so, tell mee then in breefe what workes god requireth of vs in his law, to testifie of our faith, as well towards him, as towards men? A. We may comprehend them all summarily in two points. D. Which is the first? A. The inuocation of the name of god. D. The seconde? A. The charitie towards our neyboz.

Of the inuocation of the name of God.

D. What things comprehendest thou vnder the inuocation of the name of God? A. I do comprehend three, in taking it generally as I take it here. D. Which is the first? A. The supplication and prayer: whereby we haue recourse to God in all our necessities. D. The seconde? A. It is thankesgiuing, wherby we acknowledge the goodnesse that we haue receyued of him. D. The thirde? A. It is the profession and confession of our faith and religion, by the which he wil be aduowed and glorified in vs towards al men, as our God,

Of the sum of the first table of the law.

D. 36

Phil. 3. c. 2. c.

Ephel. 3. d

Hebr. 13. c

Rom. 10. d

2. Cor. 10. d

De. It seemeth to me that these thre points
conteyne as it were a summe of all the first
Table of the lawe. A. If we adde there
vnto faith which is the true fountaine of
all these things, this summarie shalbe full
and perfecte. D. How se? A. For that that
it shall comprehend the manner, how
God will be serued and honozed of vs, as
well in harte as in word and in outward
workes.

Roma. 1. 6.

1. Corin. 6. 4.

Of the summe of the second Table.

D. What doth the charitie towarde our
neighbour comprebende? A. We may in
like sorte bring it all into two pointes. D.
Which is the first? A. The honoz and o-
bedience whiche we owe to all those that
the Lords hath appointed superiozs and
gouernours ouer vs. De. The other? An.
The care whiche we should haue both in
generall and especiall the one of the o-
thers, as of our selues. D. What dost thou
vnderstande by this care? A. That we
oughte with all our power to procure the
honoure and profite of all men, and to let
their dishonour and hurte, as wel in soule

Exod. 10.

Ephel. 6. 2.

1. Peter. 2. 2

1. Cor. 13. b

Leuit. 19. c.

Math. 7. b.

C, b,

as in

as in body, and goodes, and name. D. It seemeth to mee that thou haste agayn here made a little Summarie of all the commaundementes comprehended in the second table of the lawe. A. It is euen so.

Of Prayer.

D. Following on the same which we haue sayde of Faith, and of the woorkes and frutes of the same, I haue yet to demaund thee one thing concernyng the inuocation of the name of God. A. What is it? D. It is concerning prayer, and the manner howe to pray, which things we must vse. A. We can not followe a moze certaine rule in that respect than that which Iesus Christe himselfe hath giuen vs.

Math. 6. b
Luke. 11. 1.

The forme of Prayer giuen by Iesus Christe.

D. Whiche is the forme of Prayer? A. Our father which arte in heauen: Thy name be halowed: Thy kingdom come: Thy will be done in earth as in heauen: Giue vs this day our dayly bread: Pardon vs all our offences, such as we forgive

gine them that haue offended against vs:
And leade vs not into temptation, but de-
liver vs from the euill. For thyne is the
kingdome, power and glozie for euer and
euer. Sobert.

Diuision of the matters conteyned
in the Lordes Prayer.

D. What doth this forme of prayer com-
prehende in summe? A. We may diuide
the whole in two partes. D. Whiche is
the first? A. The pze face of the same. D.
And whiche is the seconde? A. The re-
questes therin made.

Of the addresse of the Christians in
their prayers, and of their true
aduocate in the same.

D. What dothe he teache vs in that pre-
face? An. To whome we ought to direct
all oure Prayers, and by what media-
tor and aduocate. D. To whom must we
make our prayers? A. To God only, as
to our very heauenly father, vnto whom
onely that honoure is reserved, and is
due. De. And whome shall we take for
aduocate

Psal. 50. c.

1ohn. 14. b.
16. c.

Rom. 8. g.
1. Timo 2. b
2. Iohn. 2. 1.

aduocate and mediatoure towards him.
An. Him only by whome he is made our
father, and through whome we may call
vpon him as vpon our father. D. Which
is he? A. Iesus Chyiste, his well beloued
Sonne, by whome only we are made the
chilozen of God, where as naturally we
were the chilozen of wyath.

VWhat thinges vve ought to demande of
God, in our prayers.

D. What saist thou touching the request
made in that forme of prayer? A. That it
is not lawfull for any man, to desire or de-
maunde of God, any other thing than that
which is conteyned in them. D. What is
it that is comprehended in them? A. All
that which man may iustly desire and de-
maunde, as well for the glozy of God, as
for his owne saluatioe & all his necessities.

A diuision of the requests conteyned
in the Lorde his prayer.

D. How many requestes be there in the
whole? An. Sixe, De. By what order are
they

of christian Religion:



they disposed? A. The thre firste haue regarde chiefly to that which concerneth the glozy of God. D. And the other thre? A. To that whiche is necessary for man, as well for this cozpoꝝ all life, as for his eternall saluation. D. Wherefoꝝe did our Lord Iesus Chyist in this matter obserue this order. A. To teach vs, how we ought to frame all oure desires to the glozy of God, and that we ought to haue the same in most speciall recommendation, and to submitte vnto the same all those thinges which we require of him for vs.

Matth. 7. 3
1. Corin. 10. 2

Of the ministerie of the Church, and
of the vse of the same.

D. Now seing that true faith, is the very foundation of our saluation, and the true fountaine of all god woꝝks, tel me now, how we may obtayne the same. A. Thou moughtest already vnderstande it, by that whiche we haue sayde, of the viuification and sanctification of the faithfull, by the holy Ghost. D. I vnderstande wel that it is a gifte of God, whiche is giuen to vs by the holy Ghost, but God is the meane by
the

the whiche the holy Ghoste is serued in this worke? A. The ministerie of the worde of God, whiche hee hath ordey- ned in his Church to that ende.

Of the partes of the ministerie of the Church.

D. What conteyneth this ministerie? A.

Mat. 13. b. c.

We may make thre parts of it. D. Whiche is the first? A. The administration of the pure worde of God. D. The second?

1. Corin. 1. b.

A. The administration of the sacramentes ordeyned in the same. D. The thirde? A. The conseruation of the discipline of the Church.

Of the discipline of the Church.

D. What meanest thou by that discipline? A. The pollicie which ought to be had in the Church, to keepe all things in god order in the same, according to the worde of God. D. To what ende serueth that pollicie? A. It is so necessary in the Church, that without the same, the administration of the word & of the sacraments, can not there be entertayned & conserued in his right & authoritie, as is requisite.

Of

of christian Religion: 79

Of the Sacraments that are in Christes Church, and of the things that are to be considered in them.

D. What callest thou sacramentes? A.

The signes taken of visible thyngs: the whiche Iesus Chryste hath toynd to his promises, even as it were to seale vnto vs the truth of them, and to confirme the same vnto vs. Dem. What thinges are there to be considered in them? A. There are thre thinges principall. D. Which is the first? A. The woꝛde of God, which is the very foundation. D. The second? A. The visible signes whiche are as seales.

Mat. 26. 6
28. d.

D. The third? A. The thinges signified as well by the woꝛds as by the signes.

1. Cor. 11. 2.
Rom. 4. b.

Of the things that are to be considered in the woꝛde.

D. What is there to be considered in the woꝛde? A. Two thinges. D. Whiche is the first? A. The comādemēt of God, by the whiche we are bounde to his holy Sacraments. D. The second? A. It is the promise by the which he doth aduertise vs of the grace that he doth offer and bestow vpon vs in them.

Of

D. To what purpose serue the signes? A. To represente to the eyes, and to the other corporall senses, the things that are signified by the worde. D. What profite cometh of this? A. It serueth for greater declaration of them, and for a more greater confirmation of the faith. D. Do they serue to any other purpose than this. A. As God by them on his parte declareth, his good affection toward vs, aduertising vs of the good that he will do to vs. We also of our parte, do set forth and declare our faith, and our harte and affection towards him by them. D. The sacraments then by this accompte, are as witnesses and solemne othes, by whome we do as it were homage to God, and do make profession of our faith and Religion. A. It is euen so.

2. Cor. 11. c.

1. Peter. 3. d.

Of the number of Sacraments vvhich
are in the Churche of Christ.

D. How many Sacramentes are there in
Christ his Church? A. There are but two
whiche may be properly accounted for
true

True Sacraments. D. Which is the first? Marth. 28. 2

A. That of baptisme. D. And the seconce? Marth. 26. 28

A. The supper. 1 Cor. 11. 26.

Of Baptisme.

D. What is baptisme? A. It is a sacramēt by the which Iesus Christ doth offer vnto vs the remission of our finnes, and our regeneration, vnder the figure of the water, as he doth in deede communicate the same vnto vs by his holy spirite. D. Doth it any thing else? A. In like sorte it testifieth to vs that he receyueth vs into his Church, as true members of the same. D. And of our parte, what do we? A. We testifie in lyke sorte, that we acknowledge him for suche an one as he declareth himselfe towarde vs, and that we beleue that he maketh vs partakers of all his great riches.

Tite. 3. 5.
1 phel. 3. 10.
Galath. 3. 2.
Rom. 6. 4.

Of the Supper.

D. What is the supper? A. It is a Sacrament by the which Iesus Christ doth present vnto vs vnder the signes of bread and wine, the communion that we haue with him, and with his Church. D. Is there nothing

¶

thing

thing else represented vnto vs in it? A. The spirituall nouriture that we haue by faith in his flesh and in his blood, which haue ben giuen for vs. D. And as touching the rest, do we not there make the same profession of our faith that we do in baptism. A. It must be so vnderstood, for so muche as such is the nature of all Sacraments, and one of the principall ends and purposes for the which they are ordeyned of God.

To witte vvwhether the bread & the wine be conuerted into the body and blood of Iesus Christ in the Supper.

D. Dost thou thinke that this bread and this wine that are giuen for signes in the Sacramente, be the very naturall body and blood of Iesus Christ? If they were his very naturall bodie and blood, they could then not be the signes of it. D. Why not? A. For so much as if it were so, there should be no difference betwene the signes and the things which they signifie. D. Is there none other inconuenient? A. There is also this inconuenient, that if it were so this doctrine should be wholly contrary to the articles of our faith, and namely to

to that of the ascention of Iesus Christ into heauen.

Of the coniunction of the signes in the supper, vvith the thinges that they signifie.

D. Dost thou then thinke that the body and blood are vniued and ioyned together naturally and corporally, with the bread and the wine? A. Y^es, especially for two causes. D. Which is the first? A. Seeing there is question of spirituall nouriture, in this holy Table, we may not imagine here a materiall meate, which is eaten on the same table, as is bodily meate. D. Which is the seconde? A. It is that we shal fall into the same inconvenient, whereof we haue euen now spoken, touching the articles of our faith. D. Do we then receive ther nothing els but material bread and wine? A. Yes that we do. D. What is it? A. The very body and blood of Iesus Christ, signified to vs by them.

Of the presence of the body and blood of Iesus Christ in the Supper.

D. How may we receive them, if they be not there, euen as thou saist? A. I sayd not but that they were in vete in the supper,

or otherwise it should not be the true supper of Iesus Christ. D. How dost thou thinke vnderstande it? A. Albeit that I denie the bodie and the bloud to be there naturallly and carnallly, I denie not therfore but that they be there giuen and receyued spirituallly in dæde, euen as that sacramente witnesseth it vnto vs. D. Thou doest not then denie the presence of the very body and very bloud of Iesus Christ in the supper? A. No. D. What wilt thou then say for full resolution? A. I will only say, that the manner of that presence, is not carnall and materiall, but spirituall and diuine.

Of them to vvhome the communion
of Sacramentes doth belong.

D. Being then we vnderstande what the true nature of Sacraments is, shewe me now which they be to whome they oughte to be administered. A. It is easie to vnderstand by that which hath already bin said of the nature of them. D. How dost thou vnderstand it? A. Being they be as seales of the wayde of God, and of the alliance that he hath made with his people, and as
a p^{ro}te

a protestation of our faith towarde the same, the matter is very playne, that they belög but only to those which vouch that doctrine and aliance, and are compysed in the same. Rom. 4. b

Of the prooffe that is required of euery man in the Supper.

D. Because that the supper is not admynistred but to such as are alredy at y age of discretion, shew me how euery man ought to prepare himselfe so; to receiue the same? 1. Cor. 11. f

A. Saint Paule giueth the rule when he admonisheth euery mā to proue himselfe.

D. What meaneth he by that proue of himselfe? A. That euery man be diligent-ly examine him selfe, whether he haue in him the things without the which he may not worthily communicate at the holy Sacramente.

Of the principall points vppon the which euery man ought to examine and proue himselfe.

D. Which be those things? A. There be chiefly thre, as men maye iudge, by the matters that we haue handled hereto-

f. 19.

foje.

foze: De. Whiche is the first: An. It is true repentance, and a true acknowledging of his offences and sinnes, for the whiche Iesus Christe dyed, as he declareth vnto vs by the same holy sacrament.

Marke. i. b

D. Whiche is the second: A. True faith in the onely grace and merite of God, whiche is offered and graunted vnto vs in Iesus Christ, and by Iesus Christ, as that Sacrament also testifieth. De. The

2. Cor. 10. d

thirde: An. True charitie and vniou towarde all the members of Iesus Christ, as it is represented vnto vs, in that we there eate all of one self bread, and drinke all of one selfe cuppe.

Of the ministers of the Church,
and of Magistrates.

D. There resteth nowe but one pointe, it is to witte, by whome these sacramentes ought to be administred. A. By those same ministers, to whome the charge to administer the worde of God, hath bene committed by lawfull order, as he hath ordeyned in his Church. De. Is it lawfull then for none other: An. As GOD hath

Matth. 28. d

16. d

hath ordeyned that there shoulde be in the
common wealtly certain Magistrates and
officers, for the administration of civile
and earthly matters, to the ende there
shoulde be no confusion: even so hathe he
willed his Church to haue hir ministers
chosen by lawfull vocation, as his

officers for the administration

Eph. 4. b.

of Ecclesiasticall and spi-

rituall matters, to

the ende that

euery

thing be there handled

and gouerned by

good order.

(::)

THE ENDE.



A FAMILIAR

exposition of the princi-
pall points of the Catechisme,
and of the Christian doctrine,
made in forme of Dialogue.

Of the true service of God,
and of good intents.

The first Dialogue.

Of the chiefe felicitie of man, and of the
ende for the vvhich he vvas crea-
ted of God.

MATHEVV.



What is that whiche natu-
rally men do most desire
in this world? Peter. To
be happie. M. What is it
to be happie? P. It is to be
exempte & deliuered from

all euils, to liue in perpetuall rest and ioy,
and to enioy al good things. M. And wher-
in consisteth the true and chiefe felicitie
of man whereby he may be happie in such
sorte as thou hast declared? Peter. It con-
sisteth in that, wherefore G D D hath
chiesly

Gene. 16.

19.b.

• Prouer. 19.3

Esay. 43.2.

Lezech. 36.

Wherby created him to his image and likeness, and hath put him into the worlde. Psal. 119. 2
M. Which is then the principal cause for the which he hath created and placed him in the worlde? **P.** It is to be glorified in him and by him. Roma. 11. 2
M. Whiche is the verie true meane whereby God maye be glorified in mā, & by man? 1. Cor. 6. 3
P. By the true knowledg of him, which causeth man to honour him as his God and creator, with that honour whiche is due vnto him, and that he requireth of him. Collos. 1. 6
Deut. 4. 5
6. 2. 3 2. 2
Math. 1. 2
John. 17. 2
Eph. 1. 6. 2

Of the true honor and seruice of God,

M. What is that honour which God requireth of men? **P.** That he doe him homage, and submit him wholly to him thorough true obedience towarde his holie will. 1. Par. 15. 2
M. By what meane maye a man knowe that will of God? **P.** By the declaration that God him selfe hath made by his word. Miche. 6. 6
Deut. 10. 5

Of the summe of all the Doctrine conteyned in the holy scriptures.

M. Whiche be the principall poyntes to
 J. v. conf.

consider in that word reueled by God. P. There be two, to the whiche a man maye applic in general, all y doctrine that it cōteyneth & setteth forth to man. M. Which be they? P. The lawe, and the Gospell.

Of the lawe of God, and of the office of the same.

M. Understandest thou by the law those cōmandements only which God gaue to Moyses in two tables of stone? P. I do cōprehēd the vnder this name of law: but I do cōprehend in y same also al the rest of the doctrine of God, contained in the holy scriptures: whereby he setteth forth to vs y very same thinges that he cōmandeth vs in those two tables. M. Declare the same somewhat moze plainly. P. I comprehend vnder the name of lawe, all the doctrine by the whiche God hath shewed vnto vs, the god which he alloweth & requireth of vs, as by right we are bound therunto: & in like sort the euil which displeaseth him, & from the whiche he willeth that we kepe our selues for his sake, to y end that in al thinges thowely, wee yelde vnto him that perfect obedience which we owe vnto him.

M. Hath

Exod. 32. d

34. 2. 30.

Luke. 24. c

Deut. 5.

Psal. 19. c

2. Tim. 4. d

Ro. 3. c. 4. c

5. d. 7. b

2. Cor. 3. b. c

Galath. 3. a

M. Hath γ law of God none other office?
P. It hath this office also, that by γ same
 mean it sheweth vs our offences & sinnes,
 by the which we stande betters to the iud-
 gement of God, and preacheth to vs sozth-
 with the wpath and curse of him that we
 haue deserued in offending of him.

Of the Gospell, and of his office.

M. What vnderstandest thou by the Go-
 spell? **P.** I vnderstand all the doctrine of
 the holy Scriptures, by the whiche God
 declareth vnto vs the grace that he will
 shewe vs by his sonne Iesus Chryst, and
 the meanes whereby we are made parta-
 kers. **M.** Dost thou vnderstande that
 doctrine to be conteyned in any other bo-
 kes of the holy Scriptures, than in those
 of the foure Euangelistes? **P.** I vnder-
 stande that it is conteyned in all the holy
 Bible, and chiefly in the Bookes of the
 new Testament.

Of the difference that is to bee considered
 betwene the law and the Gospell.

M. What difference doest thou then put
 betwene the lawe and the Gospell? **P.** I
 take

91 The principall poyntes .

take the law as a Doctor fſcſcall, or a criminall iudge, which doth accuſe vs, and maketh our pꝛoces befoꝛe God, in ſuche ſort as it yeldeth vs all condemned befoꝛe the iudgement of God, as tranſgreſſours of all his commandements : and by that meane, declareth vs all woꝛthie of death and eternall damnation. M. If it be ſo, the lawe ſerueth vs rather to condemnation, than to ſaluation. P. It is true, but it is not by the faulte of the law, but by our fault: foꝛ the law of his nature is good, ho-
ly, and iuſt: but bicauſe that of our nature we are wicked, and doe not accompliſhe it at all, it dothe in ſteade of iuſtifying of vs, condemne vs. M. And the Goſpell what newes bringeth it vnto vs? P. A very good, and much better foꝛ vs than the law, as alſo his name declareth. M. What then dothe Goſpell ſignifie? P. A meſſage of good, happie, and ioyfull newes. M. Hold me no longer in doubt, but tel them me. P. It ſheweth to vs the grace by the which we are diſcharged and ſette free befoꝛe the iudgement of God, and deliuered from that death and eternall damnation, to the which we are iuſtly condemned by
the

Rom. 7. c. 8. 1

Rom. 3. 2

5. c. 2

2. Cor. 5. d.

Galath. 3. d

Heb. 12. 9. f.

of christian Religion.

the lawe, and it declareth vnto vs by and by the meanes whereby we obtaine that grace, and of whom.

Of the couenant and agreement of the lawe and the Gospell.

M. Saying that the lawe (as thou sayest) is to vs a messenger of death and damnation, wherto doth it then serue vs, but onely to condemne vs? P. It serueth vs in such sort to condemne vs, that if it did not condemne vs in this poynte, the Gospell coulde not bring vs so greate wealth as it doth. M. How dost thou vnderstand this? P. If we vnderstande not of oure disease, we wil not repaire to the phisition, which onely may deliuer vs, for we woulde not thinke that we had any neede. Likewise, if we should not knowe our condemnation, we should thinke we had no neede of grace, & therfore we should not demaund it. M. Wilt thou then say, that the law is as it wer a phisition, which sheweth vs plainly our disease, and how dangerous it is, but he can not heale vs, but sendeth vs to an other? P. It is euen so: And so; that
cause

Gals. 3. d

Hebr. 7. e.

3. b

Math. 17. a

5. b.

Marke. 9. b. 1.

2. c

Luk. 9. 8. 5. f

Act. 3. d
 Heb. 12. g.
 2. Tim. 6. c.
 1. c.
 Apo. 19. c.
 1. Peter. 2. d

cause Sainct Paule saith, that the lawe is giuen vs as a scholemaster of little children, to directe vs to the Gospell, and by the same meane to Iesus Christ, which is the chiefe and great master, which is also set forth to vs in the Gospell, as the chiefe Phisition. For there is but he only that can heale vs of that deadly disease, to wit, to deliuer vs from that eternall deathe, which the lawe sheweth vs.

Of the cause for the vvhich God vvoulde him selfe declare his vvill vnto man by his vvorde.

Deut. 12. a
 Ez. 10. c.

M. I vnderstand now wel, that God would himselfe declare his will vnto man by his owne worde, whiche comprehendeth all the doctrine of the lawe and of the Gospell, but for what cause hath he done it? P. By cause he will not be serued according to the fantasies of men, but according to his owne only will. M. What is the cause of this? P. It is because that there is but his will only that is iust and reasonable, and that oughte to be a rule of all reason and iustice vnto me. For the which cause,
 he

he hath generally forbidden all men, of Col. 2. 8. d.
 what estate or condition soever they be, Deuter. 4. 2
 to adde or diminish any thing to or fro his 12. d.
 lawe and worde, which he hath revealed Pro. 30. 2.
 as well by his Prophets and Apostles, as
 by his owne sonne Iesus Christ.

Of the good intentes of men that are not
 governed by the vvord of God.

M. How thinkest thou then of those which
 saye, that whatsoever is done to the ho-
 noure of God, and with a good intente, is
 well done? P. I denie not but that whiche
 is done to the honoure of God, doth please
 him, and that whiche is done with a good
 intent, is well done: but to the ende that
 no man deceiue himselfe vnder this faire
 colour, I say, that nothing can be done to
 the honoure of God nor with a good in-
 tente, but that which is done according to
 his word, for the word of God is the very
 true and only rule of all good intents, and
 of the honoure where with he ought to be
 honoured. M. But if a man do think to
 do well, and doth that whiche he doth to
 none other ende but to honour God, is
 not that enough? P. If there were but that
 required, it had not ben needeful that God
 should

Should euer haue spoken: or that he should euer haue giuen a law vnto man, to teach him. M. **W**herfore sayst thou so? P. For that that it had then ben sufficient to haue let euery man liue according to his fantasie, and that he had only commaunded, that euery man should doe that whiche liked him, without giuing them any other law, where he hath done cleane contrary, saying: Do not euery one of you that which shall please you, but that onely whiche I commaunde you.

Deuter. 4.2
8.12.2

Of humane traditions.

M. **W**hat thinkest thou then of lawes and of mens traditions, which haue bene set forth by men, contrary to the word of God, touching his seruice? P. I will saye nothing to this of my selfe, but onely that which god himselfe hath said by the mouth of his prophete Esay, and that whiche he hath yett afterwarde more confirmed by that of his sonne Iesus Christ. M. **W**hat hath he sayde? P. That hee is serued in vayne by the doctrines and commaundements of men.

Exh. 29.2
Math. 15.2
Mark. 7.2

Of the seruice of God according to
the traditions of men.

M. Dost thou thinke by that, that they
which serue him in that sort do lose
wholly their tyme, and that hee dothe not
accept it at their hands? **P.** They doe not
only lose their tyme, but they doe also
greatly dishonour God, and do prouoke his
wraath vpon them. **M.** How so? **P.** For so
muche as whatsoeuer is done withoute
faith cannot please him, but is sinne, whi-
che greatly displeaseth him.

1. Sam. 15. 4
Marth. 6. d
Hebr. 11. d
Rom. 14. a

Of the difference of the true and
false fayth.

M. But if they which serue God accor-
ding as they haue ben taught of me
doe the same faithfully, may they then do
it without faith? **P.** It fareth with thys
good faith, wherof thou now speakest, as
it doth with good intents, wherof we euen
now spake. **M.** How vnderstandest thou
that? **P.** As ther ar no good intents, but those
whiche are gouerned by the only rule of
the wil and word of God, euen so is there
no true faith, but that which hath certain
and

Iohn. 6. g.
17 b
Rom. 10. d
Tit. 1. a.
Hebr. 11. a

and sure foundation in the same worde.

M. Shew me the same something more plainly. P. When thou doest any thing at adventure, canst thou doe it with certaine assurance? M. I confesse that I doe it in doubt. P. Thou mayest then vnderstand therby, that thou doest it not in fayth. M. Why not? P. Because that faith & doubt are as contrarie as is to be certayne and vncertayn. M. Howe maye that bee? P. Because that faith is neuer without true assurance of that whiche it beleueth and followeth. M. Why may it not be without suche assurance? P. Because that shee is buylded vpon the sure word of God, by the whiche she is assured of his good will. M. What followeth thereof? P. That she doth nothing at adventure, but is euer certaine, that that whiche she beleueth, and that which she doth, is pleasant to God.

Of the assurāce of the cōscience by the word of God, and what cōmoditie commeth therby to man.

M. **W**hat commoditie doth this assurance bring to mā? P. The greatest y^e he could desire. M. Shew me what it is. P. It is not only one, but two, which
are

Ro. 1. d. 3. g.
Eph. 3. c. a. c.
Philip. 2. a.
Hebr. 11. a. b.
Iam. 1. a.

are very great. M. Which is the first? P.
It is y^e man sheweth by the same the reue-
rence that he beareth to the maiestie of
God. M. Wherein? P. In that y^e he feareth
not only to offend him, in y^e which he plain-
ly knoweth to displeas^e him, but also in y^e
wherof he is yet in doubt. M. What reue-
rence of God is there in this last point? P.
There is this, y^e man hath the maiestie of
God in such estimation, & beareth him so
great reuerence, y^e not only he wil not witi-
ngly offend him, but also he will not put
himself in any hazard, nor do any thing at
adventure, wh^e ther is questiō of y^e honoz
& seruice of god. And therfore he wil cuer
be assured of his will. M. Whiche is the
other point? P. The quistnesse of a god cō-
science that man hath by that mean, when
he is assured that he pleaseth God, by an
assurance so certaine, founded vpon the
witness of God himselfe.

Dent. 6. 2. 10.

Rom. 5. 2. 3.

Ephe. 2. d.

Galla. 4. 2.

Heb. 4. d.

Of the Lawe of God.

The second Dialogue.

Of the manifestation of the wil of God
by the law of the two Tables.

G. ij.

Math.

Exod. 18. a

32. d. 34. a. d

Deute. 5. a. b

& 9. b.

M. Seeing then that we muste in euerie respect govern our selues according to the rule of Gods worde, folowing the resolution whiche we haue euen nowe made, shewe me now first of all, what is that he commaundeth vs in his lawe? **P.** He himselfe hath made vs a breefe gathering or collection of the principall pointes that the doctrine therof comprehendeth in his commaundements that he hath giuen to his people, by the handes of Moyses his seruauant, witten in those two tables of stone, wherof thou haste euen nowe made mention.

Of the number of the commaundements conteyned in the two tables.

M. Howe manye commaundementes bothe the firste Table conteyn? **P.** Foure with the Preface, which the Lord vsed at the beginning. **M.** And the secōde? **P.** Sixe, which being ioyned to the firste foure, make ten in the whole.

The first table of the lawe.

M. Which

M. Which is that pꝛeface whereof thou
hast made mention?

P. Hearken Israel: It is I that am the E-
ternal thy God, who hath drawn thee out
of the land of Egypte, from the house of
bondage. M. Which is the first comman-
dement? P. Thou shalt haue no straunge
Gods befoze me. M. The second? P. Thou
shalt make no image noꝝ likenesse of the
things that be there aboue in heauen, noꝝ
here belowe in the earth, noꝝ in the wa-
ters vnder the earth.

Thou shalt do them no reuerence, nei-
ther shalt thou serue them: soꝝ I my self,
I am the Eternall thy God, mightie and
iealous, who doe venge my selfe of the
iniquitie of the fathers vpon their chil-
dren, and vpon the children of their chil-
dren, yea euen to the thirde and fourthe
line of those that hate me, and do shewe
faueur in a thousand generatiōs to them
that loue me and keepe my commaunde-
mentes. M. The third? P. Thou shalt not
take in vaine the name of the Eternall
thy God. For the Eternall will not hold
him soꝝ innocent that shall take his name
in vayne, Math. The fourth? Peter. Re-

G. iij.

membe

member thee to sanctifie the daye of rest. Sixe dayes thou shalt labour and shalt doe all thy businesse : but the seauenth daye is the rest of the eternall thy God. Thou shalt in the same doe no kinde of woorkes, neyther thou, nor thy Sonne, nor thy daughter, neyther thy man seruaunt nor thy woman seruaunt, neyther thy cattell, neyther the straunger which abydeeth with thee.

For in sixe dayes the Eternall made the Heauen, the Earth and the Sea, and all that which is in them, & did rest in the seauenth daye. And therefore the Eternall did blesse the daye of rest, and sanctified it.

The seconde Table.

M. R. Ecite them of the seconde table, and shewe me whiche is the syzle thereof. **P.** The first of that table, is the first folowing the order of the foure going befoze. **M.** Which is it? **Honoure thy father and thy mother, to the end that thy dayes may be long vppon the earth, that the Eternall thy G D D gyueth thee.**
M. The

M. The sixte. P. Thou shalt not kill.
 M. The seauenth. P. Thou shalt not be a
 fornicatour or adulterer. M. The eighte;
 P. Thou shalt not steale. M. The ninth;
 P. Thou shalt not beare false witness
 agaynst thy neyghboure. M. The tenth;
 P. Thou shalt not couet thy neyghbours
 house, nor his wife, nor his man seruant,
 nor his woman seruant, nor his Oxe, nor
 his asse, nor any thing that is his.

Of the sum of the lawe.

M. **W**hat doe the commaundements Matth. 22. 3.
 of these two tables conteyne in Mark. 12. 2.
 substance? P. Iesus Chryste hath gyuen Luke. 10. 4.
 vs the sum, reducing into two poyntes,
 all the doctrine compysed in them. M.
 Which is the sum? P. Hearken Israell:
 the Eternall thy God is God only. Thou
 shalt loue the Eternall thy God with
 all thy heart, and with all thy soule: and
 with all thy vnderstanding. It is the first
 and the greate commaundement. And Leuit. 19. 13.
 the second like to the same is. Thou shalt
 loue

Math. 7. d.

loue thy neighbour as thy selfe: All the lawe and the Prophets depende of these two commaundements: All things then that you would that men doo to you, doe you the same vnto them, for it is the law and the Prophets.

Of the diuision of the matters set
foorth in the lawe.

M. **W**hat doe these two poynts comprehend in effecte? P. The first comprehendeth all the commaundementes of the first table. Math. What do these commaundementes of the firste table comprehend in substance? P. All that whiche God requireth of man, especially touching his owne person and maiestie.

M. And the second poynt of the sayd summe what conteyneth it? P. All the commaundementes of the second table. M. What is it that God requireth of man in them? P. That whiche he woulde that all men shuld do one to an other, for & loue of him.

The diuision of the poyntes contained in the firste table: and of the principall parts of the true seruice of god.

M. **W**hich

M. Whiche be the principall pointes that he requireth of man, especially concerning the person and maiestie of God? **P.** A man may in mine opinion, reduce them all chiefly in two generally. **M.** Whiche is the first? **P.** The faith toward him. **M.** And the seconde? **P.** The testifying and manifesting of the same.

Of the faith toward God.

M. What requireth he in the first? **P.** That man holde him for the only and true God, setting all his harte and all the trust of his saluation in him only, and in no other thing whatsoever. **M.** As faith then the chiefe and principall foundation of the honoure and seruice whiche man oweth to God? **P.** It cannot otherwise be. **M.** Wherefoze? **P.** For that y eue as it is impossible to please God without faith, euen so all that which is done without faith, maye be but sinne, as we haue heretofore saide. **M.** What is the cause thereof? **P.** It is because that faith is the true fountaine of that true and perfecte obedience whiche God requireth of man
C. v. toward

106 The principall poyntes

Dent. 6. d. 10.
c. d. 3. f.

Ezay. 43. b.

Hebr. 11. a
Rom. 14. b.

towarde his holy will. **W**heresofe he requi-
reth it forthwith in the first comman-
dement of his lawe, with the whole harte
of man. **M.** Shew me this somewhat
moze familiarly. **P.** I will say in effecte,
that God requireth that man do so set all
his harte and al his trust in his God, that,
he attende from him only, all godnesse,
and of none other whatsoeuer, and that
in all thinges he depende of none other
but of him only.

Of the testifying and declaring of faith,
and of the partes thereof.

Math. 7. c.
Galath. 5. a.
Hebr. 11.
Iames. 2. c. d.

M. **W**hat meaneest thou by the testify-
ing and shewing forth of faith,
whiche thou hast placed for the other
point? **P.** The testimonie whereby man
giueth to vnderstande by the frutes that
his faith bringeth forth in him, that it is
not vaine, fained nor dead, but that it is
true, liuely and sounde. **M.** Which be the
frutes that yeld such testimonie? **P.** We
may bring them all into three points. **M.**
Which is the first? **P.** The calling vpon
the name of God. **M.** The seconde? **P.**
Thanks

Thanſgining. **M.** The thirde. **P.** The charitie towards our neyghboure : but this apperteyneth moze aptly to the ſeconde table of the lawe.

Of the inuocation of Gods name, and of the true vvorſhipping of him.

M. **W**hat meanest thou by the inuocation of gods name? **P.** I meane a pure affectiō of harte, w hereby faith maketh a man to run only to God in all his necessities, and to worſhip him in ſpirite and truth as he requireth in the ſecōd and third commaundement. **M.** What is it to worſhip God in ſpirite and truth? **P.** It is to honour God with a true affection, proceeding from a pure and cleane harte, and not by Images and other viſible and corruptible thinges, or elſe by ſhetwes and outwarde ceremonies.

Psal. 50. e.
144. d.
John. 4. c.
Deuter. 4. c.
Matth. 5. 6. 23.
Eſay. 1. d.

Of thankſgiving.

M. **W**hat meanest thou by thankſgiving, which thou haſt ſet for the ſor the ſecond point? **P.** I meane that euery as God will haue man to call vpon his

Psal. 50. c.
116. b.
Hebr. 13. c

108 The principall poyntes

his name, he will also that he acknowledge the benefits y^e he hath receiued of him, and that he yelde him thanks in such sorte as he himselfe hath ordeyned, for the glory of his name, which is also a point that he requireth in the thirde and fourth commaundemente.

Of the outvard testimonie of faith,
vvhich God requireth of man.

Psalm. 7. e.
Ierc. 17. b.
Act. 1. d.
Apoca. 1. f.

M. Sⁱng that God wil be serued in spirit and truth, as thou hast saide, is not he contented, that euen as man in his heart belaueth in him, that euen so in his heart he call vppon his name, and yelde him thanks? P. What should be sufficiente as towards God. For so much as he knoweth well what is in the heart of man, withoute any neede of other testimonie.

M. Wherefore is it then that he yet requireth, that man yelde outwarde testimonie? P. He doth it chiefly for two causes. M. Which is the firste? P. It is to that ende that man deceiue not himselfe, making himselfe to beloue that he hath true faith in God, when he hath none at all.

M. How

M. How may he know whether he haue faith or no, by that meane whiche thou speakest of? **P.** Cuē as the tree is knowne by his frutes, and the workeman by hys worke, and the cause by his effecte. **M.** It seemeth to me that whiche thou saist, is a better meane to cause others to knowe whether he haue faith or no, then hym selfe. **P.** If others maye knowe it by this meane, there is no doubt but such a testimony whiche he yeldeth to others, may well serue him for a pꝛoofe, and greater confirmation of his faith, when he shall see these frutes himselfe. **M.** Which is the other reason that thou hast also to thys purpose? **P.** It is to the ende that God be glorified also before men, by the confession and testimony of the faith that is in the heart of the beleeuing man.

Mat. 7. d. 13. d.
25. d.
James. 1. d. 2. d.
c. d.
Mat. 7. c.
James. 2. c. d.

Rom. 2. b.
2. Peter. 1. b.
Math. 5. b.
Iohn. 15. b.
Rom. 10. b.
1. Peter. 2. b. c.

Of the meanes ordeyned to man by God,
vvhcreby they may make profession
of their faith.

M. **W**hat meanes hath he ordeyned
to make confession, and to yelde
testimonie? **P.** The chiefe are the assem-
blyes

Math. 18. e.
28. d.
Exod. 10. b.
31. d.

bles of the faithfull, in the whiche he doth
 preceide by his holy spirit, and by the mi-
 nisterie of his worde, for whose causes he
 hath chiefly ordeyned the daye of rest. M.

Deuter. 5. b. c.

What means are there in such assemblies,
 to make there this confession? P. There
 are thre chiefly. M. Which is the first? P.

1. Corin. 14. c.

The allowing and confession of Lordes
 doctrine, whiche is there set forth by the
 preaching of the Gospell. M. Which is
 the seconde? P. The publique and common
 prayers of the Church. M. Which is the
 thirde? P. It is the communion of the Sa-
 craments administr'd by the ordinance of
 God in those assemblies. M. I would wil-
 lingly learne of thee whiche be these Sa-
 cramentes? P. It were better that we de-
 ferred this matter to an other time, to the
 ende that we continued the purpose which
 we haue in hand at this presente, touching
 the matters comprised in these comman-
 dementes of the lawe of God.

Of the charitie tovvards our neyghboure.

M. We haue already handled two points
 touching the frutes of faith, tell me
 nowe

now which is the thirde and last? P. It is the charitie that God requireth of euery man one to another. M. Seeing that faith hath his proper regarde to God only and to the commaundements of the first table, and charitie hath his regarde to our neybour and to the commaundementes of the second table, as thou hast saide here tofoze. Tell me nowe what agréments there is betwene faith and charitie. P. Seeing that faith hath regarde to God, he can not be without perfecte loue of him, neyther the perfect loue towards him maye be, but forthwith it extendeth to all his childzen, and to all those that he recommendeth vnto vs.

Leuit. 19. 17.
Iohn. 13. d.
Rom. 13. b.

Math. 5. g.
1. Iohn. 3. d.
4. c. d. 5. a.

A diuision of the matters conteyned in the second table.

M. What doth this charitie folwards our neyghboure comprehend? P. All the commaundements of the second table of y^e law. M. Which be y^e principal points of this charitie whereof thou sprakest? P. We maye likewise bring them all into two. M. What doth God require in the first? P. The honour and the obedience that he willeth all inferiours to

to yeide to their superiours, whom he hath giuen vnto them for leaders and gouernors, in what estate soeuer they be, euen as the fifth commaundement of the lawe doth conteyne. M. What requireth he in the seconde? P. The dutie wherevnto he hath egally and generally bounde al men one to another, and the honestie and iustice that all men oughte to kepe in theyr conuersation in this world towards their God. M. What vnderstandest thou by that iustice and honestie? P. That man kepe himselfe pure and sounde, as well in his soule as in his body, to the ende he be not defiled, either by any violence or wrong that he shall do to his neyghboure, in any thing that may be, nor by any whooredome or filthinesse whatsoeuer.

Of the points vvherein euery one is bounde to his neyghbour.

Math. 22.d

1. Cor. 10. c.

13. b.

Philip. 2. a

Rom. 13. 6. 12

c. d.

M. Declare to me more exactly what our dutie towards our neyghboure importeth. P. That we haue the same care for all men in generall that we haue for our selues. M. But wherein ought we to haue

haue this care for others: P. There are two pointes to be considered herein. M. Which is the first: P. That we take heede that we do them no dishonour nor hurte, in any wise, be it in the soule, body, goods, or name. M. Which is the other: P. That we procure their health, honoure and profite with all our power, in all thinges as the other nine commaundments folowing do declare.

Of the vweakenesse & defaulte of powver that is in man to accomplishe the lawe of God.

M. A that is very iust and very reasonable, but is it in the power of mā, to yelde to God so sounde and perfect obedience as he requireth of him: P. He hath not only not that power, but contrarily, it is fully impossible for him, to yelde vnto God such an obedience. For according to his nature, he hath no pleasure but to resist against his holy will.

Gene. 6. b.

8. d.

Iere. 7. b.

Rom. 8. b.

1. Cori. 2. d.

Gala. 5. c. d.

H.

Of

Of the fall and restoring of Man.

The third Dialogue.

Of mans Freewill.

Rom. 6. d.

7. c.

Ephes. 3. a.

4. c.

Galath. 5. c.

Iohn. 3. d.

M. Hath man no free will, where by he maye doe the good that God commaundeth him, and refuse the euill which he forbiddeth him? **P.** He hath free will without any power to do good: But on the contrarie, so prompt to all euill, that he desireth not, (neither can he) any other thing but to do euill, for the tyme that he remaineth in his corrupt nature.

Of sinne, and of the nature of it, and what originall sinne is properly.

Genesis. 3.

Rom. 5. b.

7. c.

Iohn. 8. d.

Rom. 6. c.

2. Pet. 2. d.

Ephes. 2. a.

M. What is the cause of this unhappiness? **P.** Sinne whereunto he became subiect thorowe his owne faulte, in such sorte, that he is as a seruaunt and slave to sinne. **M.** How is sinne the cause? **P.** Peter. Because that it bringeth to him two euilles, the greatest that maye be. **M.** Which is the first? **P.** It is the wrath and curse of God, whereof sinne maketh man

Psal. 51. b.

Ephes. 2. a.

man guiltie. M. What he is the seconde?
 P. It is that corruption of nature where-
 of I haue already spoken, which maketh
 man so enclined to euill, that he can not
 of himselfe thinke, speake, nor doe anye
 good, but procure dayly more and more
 the wrath of God vpon him, by all that
 which he can thinke, speake, or doe. M.
 What corruption of nature, ought it to be
 accounted for sin? P. It is properly that
 which is commonly called original sinne,
 which is the spring and fountaine from
 whence all the others do proceede. Where-
 fore if there be any sinne that deserveth
 to be accounted sinne, it is that same.

Of the meane wherby man maye be de-
 liuered from sinne, and from the
 vvrathe of God, vvhiche sinne
 bringeth to him.

M **S**eing then that mā can find in him-
 selfe no remedie to with-holde him
 from that bottomlesse pitte of perdition,
 Where is it that he shal fynd it elsewhere?
 P. In God only, who only canne refoyme
 hym to his Image, as at the fyrste he
 did

Ioho. 7. a.

Roin. 5. 7. d

8. a.

Ephes. 2. b.

4. f.

P. ij.

did

Col. 2.3.b

2. Timo. 1.c

Tite. 3.b.

Exod. 20.c.

Deuter. 5.a

Hebr. 12.5.

1. Timo. 6.d

did, and seymed him according to y same.
M. But by what meane may he obtayne
 so greate a good thing of God, considering
 that he hath so greatly offended him, and
 procured his wrath? **P.** It is certaine, that
 no man may haue access to God, to ob-
 teyne saluation of him, without a media-
 toure, by whome he may be made at one
 with him.

Of the causes for the vvhich there is ney-
 ther man nor Angell sufficiente to the
 office of mediatoure bet vvene God
 and man, and of the greatnesse
 of the vvrath of God against
 sinne.

Rom. 3.e.

5.b.

M. **A**ND who is this mediatoure, which
 may make this appointmente? **P.**
 For so much as all men, are in like faulte
 and condemnation, there is none among
 them sufficient for that office, of what ho-
 lyneffe and qualitie soeuer he be. **Mat.**
Where must he then be sought? Shall it
 be among the Angells whiche haue no
 sinne? **P.** The very Angells can not be
 sufficiente thereunto. **M.** Why not? **P.**
Chiefly for two causes, **M.** Whiche is the
 first

Job. 4.d.

Coloss. 1.b

Ephes. 1.b.

first? P. It is that the wrath and curse of God, is so heauie a burden, that there is no creature whatsoever he be, neyther in heauen noz in the earth, that may beare it, but that he shall be beaten downe with it utterly. M. What is the cause there? P. It is bicause that y offence through sinne committed, is done against God which is infinite, and an eternall pynce and king, wherefoze it deserueth also paines infinite and eternall. M. Haue we any testimonie of the same? P. The angells which haue sinned may be sure testimonies vnto vs. M. In what sorte? P. If that they which were so excellent creatures, could not themselves beare that which they had deserued for their parte, how may one amongst them beare all that that all mankind hath deserued together? M. This reason is very plaine. But which is the other cause, that maketh that the very Angells are not sufficient to such an office? P. For so much as seing that the offence was committed by mā, it must also be repaired in him, & by him. M. For what cause? P. To the ende that God may be sounde true and iust, and also mercifull together.

H iij.

Of

Deuter. 4. d.
Nabum. 1. d.
Exod. 33. d.
34. a.
Psal. 145. 3.
Iob. 46. d.
1. King. 8. c.
Daniel. 6. g.
13. b.
Ihyc. 40. c.
Psal. 146. c.
1. Ti. 6. c. d.
2. Peter. 2. a.
Iude. a.
Roma. 5. d.
1. Cor. 13. f.
Hebr. 2. d.
Exod. 34. a.
Rom. 3. c. d.

The principall pointes

Of the setting forth of the iust iudgemēt, & of the mercy of god, in the redēptiō of mā.

Gene. 2. c. M. **W** doste thou vnderstande y same?
 3. c. d. P. If god did not punish mā according
 Exod. 10. a. to the desert of his transgression, and accor-
 34. a. ding to the threatnings that he himself hath
 Ezech. 18. c. giuen vnto him, & the sentence that he hath
 Iere. 3. d. giuen against him, where should the truth &
 Psal. 103. b. iustice of God be? M. I vnderstand well this
 point, but what wilt thou say of his mercy?
 P. In like sort if he punished man according
 to his desert, where should then this mercy
 be, by the which he sheweth forth his infinit
 godnesse more than by any other vertue,
 whatsoeuer that is in him?

Of the only & true mediator Iesus Christ.

John. 3. b. M. If there be neither man nor Angel suffi-
 Rom. 8. f. g. cient to that office, what other mean resteth
 Rom. 5. b. then, by the which that fault of man may be
 1. Iohn. 4. b. repaired by him, & in him. P. Because that
 May. 9. b. man could not among all the creatures find
 Iere. 23. b. any, God hath provided according to the pi-
 Psal. 45. b. etie & compassion that he had of him, being
 John. 1. a. b. moued by his only mercy and inextimable
 1. Tim. 3. d. charitie. M. Which is this mean? P. It is y
 Roma. 9. b. he hath giuen his only sonne Iesus Chryste
 L. Iohn. 1. a. to do this office. M. And what mean hath he
 obserued in this worke? P. It is that Iesus

Christ being the Eternal & true God, & of Math. 1. c. d.
 one only essence with the father, took his flesh in the womb of y^e virgin Marie, Luke. 1. d.
 by the very ordinance of God his father. M. Act 3. c. 2. d.
 What need was there that he should take 1. Peter. 2. d.

humaine flesh upon him to execute that office? P. It was euen so necessarie to the ende that in the same, he might satisfie the iust iudgement of God for all men.

Of the vnion of the diuine and humaine nature in the person of Iesus Christ, and of the causes of the same.

M. Was it necessary that y^e same mediat^r for should be very God and very man together, in one very person? P. It is euen so, & chiefly for thre causes. M. Which is the first? P. It is, that if he had not bene very man, he could not haue suffered in our flesh & nature y^e which he hath suffered, & was to suffer for vs. M. And if he had not suffered y^e same, what inconuenience should ther haue bene? P. That he should not haue been for vs in our nature & flesh the way & curie of God which we had deserued: and then he should not haue satisfied the iudgement of God thow we his obedience, to put away by the same, in our own flesh and nature,

W. ill.

the

Rem. 5. d.
 Hebr. 5. d.

the rebellion by the whiche we haue ben
 serued this iudgemente. **M.** Which is the
 other cause? **P.** It is that if he had ben but
 only man, and that he had not ben vnited
 with God, being very God and very man
 in one very person, he could not haue ben
 able to beare this burden of the wpath of
 god, which is so greate and so impoxtable,
 but that he shoulde haue ben swallowed
 vp, how iust oꝝ innocent soeuer he shulde
 haue ben. **M.** Which is the thirde? **P.** It is
 that he shoulde not haue ben able also to
 haue brought saluation and life to man, if
 he had not had the fountaine in him selfe
 by meane of his diuine nature.

Of the sacrifice and satisfackion of Iesus
 Christ, and of the vertue therof.

M. Which is then the meane where
 by Iesus Chyriste hath satisficked
 for vs in his humaine nature and fleshe?
P. It is the sacrifice that he himselfe hath
 made of his owne body and blond by his
 passion and death. **M.** Howe is the sacri-
 fice of Iesus Chyrist of such vertue? **P.** For
 two principall causes. **M.** Which is the
 firste

Nahum. b.

Hebr. 10. g.

Esay. 43. b.

Ierc. 17. a.

Iohn. 6. g.

Esay. 53. a. b.

Math. 27.

Rom. 4. d.

5. a. 8. a.

2. Cor. 5. d.

Ephes. 5. a.

1. Per. 2. c. d.

1. Iohn. 2. a.

Hebr. 5. c. d.

First? P. The paine the which he beeing innocent hath endured for vs, whiche were culpable, by the which payne, he who had not deserued it, hath deliuered vs from it which we haue deserued. M. Which is the seconde? P. It is the perfecte obedience whiche he hath yeldd to God his father, in recompence of the transgression and rebellion which was founde in vs.

Phil. 2. 8.
Hebr. 9. 28.
9. 4.

Of the communication in the benefites of Iesus Christ.

M. Is it sufficiente that he is deade, and that he hath yeldd to God his father one such an obedience? P. If that same were ynough, all shoulde be saued indifferently, as well infidels as faithfull men. M. What is moze required then? P. That the same satisfaction whiche Iesus Christe hath made to God his father, may be communicated and appiled to vs.
(.)

H.v.

The

THE F O V R T H

dialogue, is of the iu-
stification and sanctifi-
cation of man.

Of the faith in Iesus Christ, and
of the Iustification thereby.

MATHEW.



By the is the meane
whereby to come to
that Communion,
whereof thou hast euen
nowe spoken, and by the
whiche wee muste com-

municate with Iesus Christ: P. There
is none other but the only faith in Je-
sus Christ: For by the same we are iusti-
fied before God, and not by our workes
neither in all, nor in parte. M. What is
it to be iustified before God: P. It is to be
accounted for iust, at his iudgemente,
as if we had neuer sinned. M. How maye
this be done by the meane of faith: P. By
cause that the spirite of God, by whome
it is giuen vs, both ioyn vs with Christ,
as members of his body, by the meanes
of

Act. 13. f.

15. b.

Rom. 1. d.

3. d.

Galath. 3. d.

Rom. 6. a.

8. a. b.

1. Cor. 1. b.

2. Cor. 5. d.

Galath. 3. d.

2. phel. 5. g.

1. Peter. 1. a

1. Iohn. 1.

b. e.

of the same faith, in such sorte that the iustice of Christe and all that euer he hath done for vs, is imputed and ascribed to vs as though it were our owne proper.

Of the iustificatio by faith & by vvorks.

M. Why is this honoure rather giuen to faith than to vvorks? **P.**

Bycause there is no iustice that may satisfie the iudgement of God, vntlesse it be perfecte as is that of Iesus Christe. **M.**

Why may not that of Iesus Christ be as well allowed vnto vs by our vvorks, as by faith? **P.** Bycause that they are things altogether contrary, to be iustified by faith & to be iustified by a mans owne vvorks.

Rem. 3. d. e.

4. a. b. c.

Galath. 3.

M. What contrarietie is there in that? **P.**

Galath. 2. d.

If that man could find iustice in himselfe and in his owne vvorks, whereby he mighte satisfie vnto God, he should then haue no neede of that of Iesus Christ.

Of the satisfactiō tovvards god by vvorks.

M. And if he may not satisfie in euery pointe maye he not yet at the least satisfie in parte? **P.** If he cannot satisfie him in the whole, no moze can he in parte. **M.** For what cause? **P.** Chiefly for two causes. **M.** Which is the first?

P. It

124 The principall poyntes

P. It is that God receyvethe no iustice for satisfaction, if it be not sound and perfect, and woorthie of his maiestie : as we haue alreadye touched. M. Which is the other? P. It is that man being naught and vniust of his nature, can doe no worke that may be iust (as we haue also sayd) if he be not first made good and iust.

Of the works wherby man may satisfie at the iudgement of God.

M. Dost thou meane by this, that the god and iust worke maketh not the man good and iust? P. I doe not altogether denie, but that the good & iust work maketh the man good and iust : but I say, that mans worke can not doe this, because there proceedeth none suche from him. M. Which is then the work that may doe this? P. That of Iesus Christ, wherof we haue spoken heretofore : which bringeth vnto vs this commoditie, when we are made partakers of hym by the meane of faythe, as we haue alreadye sayd.

Psalm. 14.

a. b.

Tit. 3. b.

Tit. 2. d.

1. Tim. 2. b.

Of

of christian Religion.

Of the causes why iustification is
attributed to faith only.

M. **S**hew me now we so2 full resolution,
what is the chiefe cause why iustifi- Rom. 3. 28
cation is ascribed to faith? **P.** Because that
in stead of b2ing to God any thing that
is of man, he b2ingeth him to Iesus ch2ist
to receive of him therby, that whiche he
can not fynde in himselfe. **M.** For what
cause is this done? **P.** To the ende that Rom. 3. 28
man may be founde iust before God, not
by his owne iustice: so2 he can not but by
that of Iesus Ch2iste.

Of the satisfaction by faith.

M. **T**he meaning is then y this iustice Rom. 3. 28.
of Iesus Ch2ist maketh a man iust. 4. d.
before God, as though he were wholly in- 1. Cor. 1. d.
nocent: so2somuche as God esteemeth 2. Cor. 5. d.
him so2 such an one, accepting the Justice Rom. 7. 2. 8
of his sonne Iesus Ch2iste, so2 full satis- a. b.
faction. **P.** It is so, and it b2ingeth yet be- Ephes. 2. 2. b
side that, an other very great commodity. 1. Thessa. 4.
M. What is it? **P.** It is that where as a. b.
before he coulde doe nothing but euill, Tit. 2. c. d.
this sayth dothe sanctifie him, disposing
him

1. Peter. 1. a.

Rom. 6. c. d.

Matth. 1. c. d.

Esa. 7. c.

Luke. 1. c.

2. d.

Matth. 3. d.

Luke. 3. e.

Iohn. 1. c.

3. d.

Iohn. 17. d.

Hebr. 10. b.

Rom. 8. b. c.

Galath. 5.

c. d.

Rom. 8. b. e.

Galat. 5. c. d.

him to the obedience of the will of God, and to all good works, to the ende that he may serue to iustice & to holynesse, where as befoze he serued to iniustice and to sinne. M. How is it that saith both sanctifie man according to thy saying? P. There be two things to consider in this sanctification. M. Which is the first? P. It is that Iesus Christe hauing taken our owne flesh in the wombe of the Virgin, in the which he was conceived by the working of the holy Ghost, hath also sanctified it in his. Of which thing befoze the testimonie that we haue of the Angell in the holy Scriptures, the holy Ghost hath yet yeldded moze ample testimonie in the baptism of Iesus Christ, when in foume of a dove, he did descend vpon him, whiche is our head, in whome all his members were sozthwith sanctified. M. Which is the other pointe? P. It is that saith whiche embraceth and receyueh wholly Iesus Christ with al his gifts and graces, is neuer in man without the spirite of him, nor the spirite of him, without his frutes, whiche are altogether contrary to the works of the flesh, to witte, of the corrup-

fed man that is not regenerate by the
spirite of God.

Of the true spring of good
vvorks.

MD Eclare vnto me if thou vnderstandest
best by this, that faith is the fountaine
of all good vvorks, and the good roote
whiche maketh man a good tree, to beare
good frute, wher as before he was an euill
tree and bare euill frute: P. It cannot bee
otherwise. M. I thinke then it is the cause
why Sainct Paule, speaking of the true
Christian faith, both call it the liuing and
vvorking faith through charitie: and James. a. c. 3
why Saincte James saith that the faith
that is withoute vvorks is dead. P. There
is no doubt of it.

Of the accomplishing of the lawe in
Iesus Christ, and of the difference
that is betwene the
iustification and sancti-
fication of a Christi-
an man.

MS Eeing then, that man is so resour-
med by the meane of saythe,
thou

Iohn. 3. d.
 James. 1. c.
 1. Peter. 1. d.
 Rom. 7. c.
 2. Cor. 5. 2.
 1. Iohn. 1. d.
 Psal. 143. 2.
 Rom. 7. d.
 Phil. 3. b. c.
 1. Iohn. 2. 2.

thou wilt then saye that he is otherwise disposed to obey the lawe of God, than he was before, whē he was yet in his owne naturall. . . It is easie to vnderstande by that which we haue already said. M. May we then in no wise obey the lawe of god, excepte that we be first regenerate by his spirite, and reformed to his Image? P. So in deede. M. If we cā in no sorte obey, we are then farre off from: yelding perfecte obedience to the whole lawe. P. It is true. M. What is the cause thereof? P. It is for that that our regeneration and reformation, is neuer fully perfecte in vs, so long as we are wrapped in this corruptible flesh in this worlde. M. What other remedy is there then? P. It is to haue recourse to the iustification which we haue already obteyned thorough the faith in Iesus Christe, by the whiche we do also obtaine dayly remission of all our sinnes. For albeit that our sanctification be not yet thoroughly perfecte, yet not withstanding that same letteth not, but that our iustification is already perfecte. M. Dost thou meane that our iustification both supplie that which wanteth of our sanctification

fication. P. I can not tel whether thou takest my wordes, as though I meant that we might satisfie towards God in parte, by our good works, the which we impute to satisfactiō, and that Iesus Christ shuld satisfy only for the rest for vs, by the same that may be on his side being allowed vnto vs by the iustificatiō. For if thou didst so vnderstand it, thou shouldest greatly deceiue thy selfe. M. Wherein? P. Chiefly in two points. M. Shew me the first. P. It is in that thou shouldest spoile God at the least of a great parte of the honor which is due vnto him, for the saluation which we haue of him, by Iesus Christe, and the other parte we shall attribute to man. M. In what sorte? P. In that that by this meane he should be our sauoure, but for the one halfe, and we for the other. M. Which is the other point? P. It is that thou shouldest presente to God, a satisfaction ouermuch imperfecte. M. I confesse, if I should present vnto him but my works: but when I shal present vnto him my works for satisfaction, and the satisfaction whiche Christ hath made for me with them: What imperfection

A. . . then

Esay. 43. b.

Act. 4. b.

2. Timo. 1. c.

Esay. 54. c.

Luke. 17. c.

Iob. 4. d.

Psalme. 130.

then may moze remaine? P. If the satisfaction of Iesus Christ be sufficiente, thou needest to present none other to God: if it be not sufficiente, thou canst not satisfie that whiche maye there wante by any thing that thou canst do. M. Why not? P. Because that God can allowe nothing for satisfaction which is not pure, sounde and perfect as he is.

Of the distinction that ought to be had betwene the cause of our saluation, and the testimonie of the same.

Galla. 3. d.

I phel. 3. d.

M. Expounde vnto me somewhat moze plainly thy meaning in this. P. I will say vnto thee for the firste, that we must put difference in this matter betwene the cause of our saluation, and the testimonie of the same, and then afterwarde betwene the sanctification by Iesus Christe whiche is imputed to vs, and that whiche is ioyned to our person. M. What thinkest thou to be y^e cause of our saluation? Iesus Christ dwelling in vs by faith. M. What meanest thou by the testimonie that we haue of the same? P. The sanctification wherof we nowe speake. M. Howe doest thou vnderstande that

that it is the testimonie of our saluation
and of the cause of the same, and not the
cause it selfe? P. For bycause it testifieth
that Iesus Christ dwelleth in vs, as the
effecte testifieth of his cause. M. What
followeth thereof? P. That the cause is
there, seeing that we see the effects, to wit,
Iesus Christ with all his gifts & graces.

Rom. 8. b. e.
Gala. 5. c. d.
Matth. 7. c.
Iohn. 8. c. f.

Of the difference that must be put be-
tweene the sanctification by Christ,
vvhich is attributed vnto vs, and
that vvhich is ioyned to our
person, as a qualitie sic-
king to the same.

M. **A**nd what inconueniente were it
to holde our sanctification, for the
cause of our saluation? P. For the better
vnderstanding of al this matter, it is meete
that I expound vnto thee yet the difference
betwene the sanctification of Iesus Christ
which is allowed vs, whereof I haue eue
now spoken, and that which is ioyned to
our proper person, and then the frutes of
the same. M. What difference dost thou
put therein? P. I do call sanctification
properly that, whiche we consider in
the very person of Iesus Christ,
I. ij. the

Luke. 1. d.
Act. 4. c.
Hebr. 7. d.

the which sanctification is not properlye ours, as a qualitie cōiuncte to our person, but only by imputation. M. What meane thou by that imputation? P. What it is allowed vnto vs, as his iustice is attributed and allowed vnto vs, by the iustificatiō which we obteyne in him by faith. Mat. Is that the cause why Sainct Paule saith, that God hath made Iesus Chryste vnto vs wisdom, iustice, sanctification, and redemption? P. There is no doubt of it, but it must be considered, that beside this kinde of sanctification, that is so imputed and allowed vnto vs, there is yet an other, that is ioyned to our very person, not only by imputation, but as a qualitie sticking in vs, whiche proceedeth from that first kind of sanctificatiō, whereof we haue euen now spoken. M. What vertue hath euery of them in vs? P. The firste both fully sanctifie vs before God, because it is full and perfecte. M. The other, is it not of the same nature and force? P. No. For it sanctifieth vs but in parte. M. For what cause? P. Because that it is but begonne in vs and not perfect, wherfore it cannot fully sanctifie vs

Gene. 15. a.

Rom. 4. 2. d.

3. Corin. 1. d.

Rom. 6. d.

1. Thelsa. 4. b.

1. Peter. 1. c.

Iohn. 17. c.

Hebr. 10. b.

Rom. 7. c. d.

Galla. 5. c.

vs excepte it be full and perfecte. M. And when shall it be so? When our regeneration and reformation to the Image of God shall be. M. It shall not then bee in this mortall life? P. It is true, but it shall be in the life to come, in the whiche our life, whiche is now hidde in Iesus Christ, shall be shewed, and what we be shall appeare, when we shall be made like to the glorious body of Iesus Christ.

1. Cor. .5. f. g.

1. Thessa. 5. d.

Col. 3. a.

1. Iohn. 5. a.

Of the cause of the difference that is in these two kindes of sanctification.

M. What is the very cause of this difference that thou puttest betwene these two kindes of sanctification?

P. I call the first perfecte. For that that it is the very sanctification not only of the whiche Iesus Christe is sanctified in his flesh and humane nature, but also by reason whercof he is called the holy one of holy ones. For so much as by the communication of the same he doth sanctifie all his elected, to make them holy and without blame before God, who hath chosen them therevnto. M. If it be the

Luke. 1. d

Daniel. 9. f.

Ephe. 1. a. 5. f.

Ephes. 3. d.
Col. 2. a. b.
Iohn. 1. b. 4. b

Rom. 7. d.
Tite. 3. b.
1. Peter. 1. a.
Rom. 6. d.

Hebr. 5. b.

same sanctification wherewith Iesus Christ is sanctified, and both sanctifie others, it is very certaine that it cannot be but perfecte. P. If it be perfecte in him, it is alio perfecte in vs, in so much as dwelling in vs by faith, we haue him with all the holynesse that he byingeth with hym, the which we euer drawe out of him, as of his true fountaine, the which we haue in our selues whē we haue Iesus christ. M. If we haue in Iesus Christe the fountaine of all holynesse, whereby we are continually and perpetually sanctified: What other imperfecte sanctification may then be in vs? What which we consider in our owne proper fleshe and nature, regenerate and renewed by the spirite of God, which is as it were watered with & streames of that fountaine of all sanctification, to make vs bring forth the frutes of true sanctification and holynesse, in the stead of the frutes of sinne, which it brought forth in time before, as the earth, whiche being cursed and barren, is afterwarde made fertile, and beareth better frutes by the blessing of God.

Of

Of the cause of the imperfection
that is in the sanctification
ioyned to our person, and
of the vworks vvhich
proceede therof.

M. **T**hou wilt then saye that this se-
conde kinde of sanctification is not
only adherente to the person of Iesus
Christe, and that it is not only ours by
imputation, as is the firste: but that it is
also adherente to our flesh and nature, as
a new qualitie which Iesus Christ hath
put into vs by his holy spirit, which
maketh our flesh holy in it selfe, to do af-
terwardes holy wozkes. P. It is euen so. Roma. 8. b. c.

M. Thou wilt then say also, that the ho-
ly wozkes which men do, being so sancti-
fied, be the frutes of the same sanctifi-
cation. P. It is euen so: but bycause there
remayneth continually muche of oure
naturall corruption in our flesh why-
lest we are in thys wozlde, there
can proceede from vs no wozke so hol-
lye, but that it is sounde very foule, Galla. 5. c. d.
Eph. 5. b.
Iob. 4. c.
Esay. 64. c.

A. iiii.

and

and farre off from that perfect holynesse
 whiche God requireth of vs in all our
 woꝝks. M. What wilt thou conclude by
 that? P. That our woꝝkes be so farre off
 from woꝝthynesse to be presented for sa-
 tisfaction, and to obtaine saluation by the,
 be they neuer so holy, that if he shoulde
 iudge of them according to the rigoure
 of his iudgemente, he shoulde fynde no-
 thing therein but matter of condemnati-
 on. M. Thou maist not denie for all that,
 but the good & holy woꝝkes are very agree-
 able vnto him: P. If it were otherwise,
 they ought not to be done: but thou must
 note herein, that they be not acceptable
 vnto him, as cause of our saluation, but
 as testimonie of the same. M. Howe vn-
 derstandest thou that they be testimo-
 nies of our saluation? P. In that that they
 testifie that Iesus Christe is in vs, and
 that he there woꝝketh by his holy spirite.
 And herefoze it foloweth that we be iusti-
 fied and sanctified by the iustice and sanc-
 tification of Iesus Christ, the which God
 beholdeth, and for the regarde thereof he
 doth beare with the imperfection that yet
 remayneth in vs, and doth pardon vs
 that

Rom. 11. 3.

2. Timo. 1. 6

Ephes. 2. b.

Titr. 3. b.

Matth. 7. c.

3. Peter. 1. b

Rom. 8. b.

Gala. 5. d.

1. Cori. 1. d

Rom. 7. d.

1. Iohn. 1. d

that wherin we do yet dayly offend him,

Of the meanes that yve haue to ward
God, in recompence of the im-
perfections vvhich alwayes
dwell in vs.

M. **I**t seemeth unto me that thou wilt
saye in effecte, by all this discourse
which thou hast made, that what regene-
ration and sanctification soeuer there be
in our flesh and nature, we are not yet
for all that so pure nor so perfecte, but
that we must haue continuall recourse
to the iustice and sanctification of Iesus
Christ, which is ours, not as a qualitie of
iustice and sanctitie sticking and ioined to
our person, but only for that that it is al-
lowed and attributed vnto vs, as though
it were our owne proper. P. So it is, and
therefore Iesus Christ hath saide to the
same effecte, that he that was already wa-
shed, had yet neede to wash his feete. M.
What meaneth he by that manner of
speech? P. That albeit that we be iustified
already, sanctified and purified of our sins,
by the faith that we haue in him thorough
I. b. his

Rom. 4. 2.

Iohn. 13. 8

Iohn. 13. 2.

his woꝛde, yet foꝛ all that, foꝛ so muche
 as there resteth in vs alwayes certaine
 filthynesse and coꝛruption, whyche pꝛo-
 ceedeth of oure coꝛrupted nature, whi-
 che is not yet thozoughlye well renued
 and resourained to the image of G D D :
 we haue alwayes naede to goe to washe
 and clense vs of oure filthynesse, in the
 true fountayns of all puritie, iustice,
 and sanctification, whiche is ope-
 ned to vs in Iesus Chꝛyst:
 foꝛ wee haue no remis-
 sion of anye one
 sinne of
 ours, but onely in him, by the
 meanes of the iustifica-
 tion that we haue
 by Faith
 in him.

(.)

r. Iohn. 1. c
 Act. 15. b



The

THE FIFTHE

dialogue, is of the faith in God.

Of the true foundation of Faith, & of the
difference that it maketh betweene
the Christian religion, and all
other religions.

MATHEVV.



Sing it is so that man recey-
ueth of God, all these
great goodneses, wherof
thou hast made mention,
by the meane of the one
ly saithe in Iesus Chyiste, it followeth
then according to thy saying, that Iesus
Chyist is the true foundation of the same.
P. It is not to be doubted. For we cannot
lay hold vpon the mercie of God, nor be
assured, that he is become our leuing and
merciful father, but only in Iesus Chyist
and by Iesus Chyiste his beloued sonne.
M. Then if it bee so, it followeth, that
Man hath no true saythe in God,
but that whereby man dothe embrace
 hym in Iesus Chyist, when he beleueth
in

Rom. 5. 2. 8. c

Galath. 4. 2

Iohn. 5. d

1. Iohn. 2. d

in him. P. It is very true, and therefore that faith is the very point whiche discerneth the christian Religion from all others, and the Christians from all other people. M. But seeing that the faith is in the heart, wherby man beleeueth to iustification, how can it distinguish the religions? P. I do not here speake properly of the distinction whiche is made by the outwarde confession whiche men make, but of that whiche lyeth in the true foundation and in the proper substance of the religion, which hath his only foundation in God and in his word, albeit that vnder the name of the faith, I comprehend also the confession of the same. M. Doeſt thou meane that all other religions which are not grounded vpon the faith in Iesus Christ, are no true religions, but false? P. If religion maye be religion withoute hauing a God which is honoured thereby, they may be accounted for religions, and not otherwise. M. Why sayst thou so? P. Forſomuche as there is no true God, but only he whiche hath shewed himselfe in Iesus Christ, no more can he also be knowne nor honoured as God, but in Iesus Christ.

How

Rom. 10. b.

Hebr. 11. a

Rom. 1. 3.
Hebr. 1. a
Math. 10. d

How that all religion is without God, saving the Christian religion.

M. I f that be true, the Jewes, the Turkes, and all other men, which beleue not in Iesus Chryſte, nor in the Geſpel, haue then no God. P. No in deede, but only by imagination. M. Why ſayſt thou ſo? P. For ſo much as God can be none other than he is. M. I vnderſtand it wel: but what wilt thou conclude thereof? P. That ſeeing that God can not be knowne ſuche as he is, but in Iesus Chryſte, who ſoruer doth not acknowledge him in Iesus Chryſte, knoweth hym not at all. Wherefore he ſorgeth to himſelf an other God than the true God. M. In what ſort doth he ſorge him? P. In ſo muche as he maketh and pourtraicteth God, not ſuche an one as he is in deat, but ſuch as he hath been able to imagine hym in his brayne and vnderſtandyng. M. Thou then calleſt other gods, and ſtrange gods, the imaginations that men do conceiue of God in their vnderſtanding, whereby they do imagine and eſteeme him other thā he is, and did manifeſt him ſelfe in his ſonne Iesus Chriſt,

Malach. 1.8
Pſalm. 102. d
Iohn 1. c
Colloſs. 1. b
Hebr. 1. a.
Elaie. 44. c.
Plat. 50. d

1. Cor. 8. b.

Ephe.

A. 3. 4. c.

17. c.

Rom. 1. c.

Chrysse, and in his worde. Pe. What thinkest thou then that the strange gods are? For seeing ther is but one true God only, it followeth ther very wel, that al the others whiche men call gods, are not gods at all, but onely by the imagination of men. M. Is that the cause why Saint Paule did write to the Ephesians, that the Pagans wer without God? P. Ther is no doubt therof. For albeit they had many by name, and by fantasie, yet notwithstanding they had none in dede, seeing they were ignorant of the true God.

Of the summarie of the christian faith,
and for what cause it is called the
Symbole of the Apostles.

M. Seeing it is so as thou saist, it seemeth to me then to be wel done, & very needfull to consider yet some thing moze nere, the principall poyntes, that thys christian fayth doth comprehend, whiche is of so great vertue as thou hast sayde. P. They are conteyned in the fourme of the ordinarie confession, whiche the christians make dayly, the which is comonly called,

called, The Symbole of the Apostles.

M. What signifieth this word symbole?

P. It is taken of the Greekes, of whome the Latines haue borrowed it, to signifie an enseigne of acknowledging, and the part that is gathered of euery mā in any thing, as whē euery man giueth his shot.

M. Why is this confession of saythe called by that name? P. Chiefly for two causes.

M. Whiche is the first? P. It is by cause that it conteyneth as chosen and gathered together into a summe, the chief pointes of the doctrine sette forth by the Apostles, whome Iesus Chryst hath giuen and sent as vniuersall doctours of all the worlde. M. Which is the seconde? P.

It is, for that this doctrin is the true mark whereby euery man that voucheth the same, yeldeth certain testimonie that he is a membze of the Christian Church, as the men of warre declare by the enseigne whiche they beare, what prince they belong vnto, and serue.

Plaurus.
Terentius in
Andriam.

Iohn. 17 c. c.
21. c
Math. 28. d
Marke. 16. g

The Symbole of the Apostles.

M. Which is the summe of thys sayth the whiche thou callest Symbole?

bole : P. I beleue in God the Father almightie, maker of heauen and of earthe : And in Iesus Christ his onely sonne our Lozbe : whiche was conceived by the holie Ghost : borne of the virgin Mary : suffered vnder Ponces Pilate : was crucified, deade, and buryed : he went downe into hell : the third day he arose from the deade : ascended into heauen : he sitteth at the right hande of God the Father almightie : and from thence shall he come to iudge the liuing and the deade. I beleue in the holie Ghoste : I beleue the holie vniuersall Church : the communion of Sainctes : the forgiveness of sinnes : the resurrection of the bodie : and the eternall lyfe.

Of the generall diuision of the principall pointes contained in the Symbole of the Apostles.

M **H**ow many articles and principall pointes bee there in this summe ? P. Men do commonly distinguish them in twelue : but me thinketh we may reduce them all into two generally, out of the whiche

whiche men may drawe the others after-
wards. M. Whiche be these two pointes?
P. The first is touching our faith towards
God, the seconde concerneth his Church
which is builded vpon the same faith.

Of the faith that a Christian man oughte
to haue in God.

M. What ought we to beleue of gods

P. There are first two principal
things to be considered in this matter.

M. Which is the first? P. That whiche he
hath declared vnto vs of his diuine na-
ture by his worde. M. Which is then the
seconde? P. That whiche we oughte to be-
leue of his works, by the whiche he hath
declared vnto man what was his power,
his wisdom and goodnesse, and the other
vertues & properties whiche are in him,
of the whiche we can haue no knowledge
but by his works.

Of the vnitie and trinitie that
is in the essence of God.

R.

M. What

Deu. 6.2.32.

Ezay. 44.2.

1. Cor. 8.6.

Math. 3. d.

18. d.

Iohn. 14. b.

c. 15. d.

M. **W**hat thinges ought we to consider concerning his diuine nature, according as he hath declared vnto vs in his woꝝde? P. There be two principall. M. Which is the firste? P. It is the vnitie whiche is in his diuine essence, whereby we are taughte that there is but one God in whome we beleue. M. Which is the seconde? P. It is the trinitie of persons, that is in that vnitie of the diuine essence, the whiche we do confesse when we saye, that we beleue in the Father, in the Sonne, and in the holy Ghost.

Gall. 3. d.

Act. 10. d.

Of the difficultie that is in this matter.

M. **I**t seemeth to me that there is great contrarietie in this matter. Peter. Wherein? M. In that that it seemeth that it is as muche as if one should saye, that there is but one only God, and that there be thre. P. We ought not so to take the, seeing that we confesse but one only diuine essence, albeit that we acknowledge in the same, the father, the sonne, and the holy Ghost, in such sorte distincte in pro-

p. 16

ppieties of persons, that yet for all that these three persons are but one only and very God. M. Canst thou expende the same vnto me something more plainly by some similitude? P. As there is but one Sunne in the world, no more is there but one only God: and as the Sunne sheweth himselfe by his beames, euen so God, as father, doth shewe himselfe by his sonne Iesus Christ, which is his worde and eternall wisdom: and as the Sunne by his heate doth make vs feele his force, euen so God maketh vs to feele his vertue by his holy spirite which is his infinite power.

Of the principall vverks of God vwhereof mention is made in the Simbole of the Apostles.

M. Seeing that we haue spoken of the things that we ought to consider in the essence of God, and in his diuine nature, declare vnto me now y which thou hast to say concerning his workes, by the whiche he hath declared himselfe to man suche as it hath pleased him to be known of him. Peter. The Simbole of the Apostles doth comprehend
B. ii. chiefly

Iohn. 1. c. 17
d.

Act. 17. 8.

Hebr. 1. 2.

Iohn. 1. 3

1. Iohn. 1. 2.

Collo ss. 1. c

Iohn. 14. b.

d. 15. d.

16. b.

Act. 1. 3.

1 phe. 2. 3.

1. Cor. 2. 2. a b

1. Iohn. 3. d.

5. b.

chiefly three, out of the which a man may
 drawe all the rest. M. Which be they? P.
 The first is, the works of creation of al
 things. M. And the seconde? P. The works
 of the redemption of man. M. And the
 thirde? P. The worke of vniuersification, the
 which we may also call the works of sanc-
 tification. M. What dost thou vnderstand
 by that worke of vniuersification and sancti-
 fication? P. I vnderstande the vertue that
 the holy Ghost hath to make vs wholly
 partakers of Iesus Christ, and of all hys
 benefites.

Of the vnion that is betwene the father,
 the sonne, and the holy Ghost
 in their vworks.

M. According to this purpose, the fa-
 ther, the sonne and the holy Ghost
 haue they any thing particular, concer-
 ning their works, or else haue they them
 all common together, and chiefly those
 whereof thou hast now spoken? P. Seeing
 they are but one only God, it is certaine
 that they can do no worke wherein they
 may be separated the one from the other.

M. It

Gene. 1.
 John. 5. c.
 John. 1. 1.
 Hebr. 1. 1.

M. It seemeth to me notwithstanding, Galath. 4. 5.
that in this summe of the faith, men doe Rom. 1. 1.
attribute as proper to the Father, the
worke of the creation, and to the Sonne,
that of the redemption, and to the holy
Ghost, that which thou callest vniificati-
on, and sanctification. P. That must not
be vnderstande as though these workes
were done by diuers workers. M. Howe
doest thou then vnderstande it? P. After
that we haue firste confessed that we be-
leeue in one only G D D, we then by
and by after declare also, howe he is ma-
nifested by hys workes, suche as we haue
saide that we oughte to consider him in
hys diuine essence and nature, and what
it is that we beleeue.

2. Thes. 1. c.
1. Peter. 1. 2
Psal. 19. 1.
Act. 14. c.
Rom. 1. c.
Hebr. 11. a.

Of the moderation and measure that
ought to be holden in this matter.

M. I seemeth to me that this matter is
very high and harde for mans vnder-
standing to comprehend. P. There is
none more high nor more incomprehen-
sible. M. What is there then to be done in
the same? P. Without enquiring of more
than

Exod. 33. d. than we may vnderstande and comprehend
 Rom. 11. d. hende, it oughte to suffice vs that God
 Deut. 4. a. b. which in his diuine nature and essence is
 Rom. 10. d. incomprehensible, is euen so declared in
 his woꝛde, vpon the which only we must
 stay and bulde our faith.

THE SIXTE DI-
 alogue is of the creati-
 on and of the Prouidence
 and predestinatiō of God,
 and of the vocation
 of man.

Of the vvorke of the Creation.

M A T H E V V.

¶ Eing then we beleue in one onely
 S God the ffather, the sonne, & the holy
 Ghost: What is that that we oughte
 chiefly to beleue concerning the woꝛke
 of the creation? P. As concerning that
 woꝛke, that the father hath created all
 things as well visible as inuisible, by his
 god,

godly eternall word and wisdome which
is his sonne, in the vertue of his holy spi-
rite, which is his infinite power.

Of other vworks of God that are conioy-
ned to the vwork of the creation.

M. **I**s there not some other worke of
God comprehended in that of the cre-
tion? P. We may ioyn thereunto two at
the least, whiche are in suche sorte ioyned
with the same, that they cannot be sepa-
rated. M. Which is the first? P. The pro-
uidence of God. M. And which is the se-
conde? P. His eternall predestination,
which is a dependance of his prouidence.
M. Thinkest thou that we may accompt
the prouidence and predestination of
God, among his works? P. I see not why
I should make more difficultie of it, than
of the others whereof I haue made men-
tion heretofore. For as he hath wrought
in the worke of the creation, euen so doth
he continually worke by his prouidence
in gouerning by thys same, al that which
he hath created, & in putting in executiō
his eternall counsell, in þ which he hath
B. iiii. prede-

Gene. 1.
Psal. 146. b
Iere. 32. c. e.
Act. 4. e. 14.
c. 17. f.
Psal. 33. b.
Iohn. 1. a
1. Iohn. 1. a.
Collo. 1. c.
Hebr. 1. a.
Gene. 1. a.
Chn. 26. d.
Psal. 104.
d.
Luke. 11. c.
Iohn. 15.

Icha. 5. c

predestinate man, to that wherein it hath pleased him to be glorified in him. And therefore Iesus Christ hath sayde, my father worketh euen to this presente, and I worke also.

Of the prouidence of God.

Psal. 104. b.

107. c.

147. d.

Psal. 115. a

135. b.

M. What meanest thou by the prouidence of God? **P.** What euen as he is creatoure of all things, he is also the conseruer which doth by his eternall power and wisdoome guide and gouerne thē, and by his soueraine goodnesse, in suche sorte that nothing cometh by aduenture, neyther in Heauen nor in the earth, without his counsell and ordinaunce, and his most iust will, be it in generall or in particuler.

Of the eternall predestination of God.

Ro. 5. c. d. e.

1 p. 1. a. b. c

M. What doest thou also vnderstande by the eternall predestination of God? **P.** I vnderstande bys eternal ordinaunce, whereby he hath ordeyned befoze

before the creation of the worlde, that which he hath determined to doe with all men, to be glorified in them, as well in his mercie, as in his iuste iudgement. M. How is he glorified in his mercie, according to that eternall ordinance? P. In shewing the riches of his glorie in the vessels of mercie, whiche are his chosen, the whiche he hath prepared to glorie. M. How is hee also glorified in hys iuste iudgement? P. In shewing his wrath, & giuing to vnderstande his power, after that he hath endured in great patience, the vessels of wrath prepared to perdition.

Roma. 9.c.
Ephes. 6.c.
Rom. 9.c.
2. Thes. 2.c

Of the vocation of the elect, and of the degrees whereby God bringeth them to saluation.

M. I What sorte is it that GOD sheweth the riches of his glorie in hys elected? P. When he calleth them by his Gospell, to iustifie them by faith in his sonne Iesus Christ, to the end that afterwards he maye glorifie them in the eternall life, the whiche he hath prepared from the beginning. Ma. Thy mea-

Rom. 8.f.g.
Math. 25.c.
Act. 13.g.

A b. ning

ning is then that God dothe call, iustifie
and glorifie al those whome he hath cho-
sen: P. Saint Paule doth yelde vs cer-
taine and euoente testimonie, when he
sayth, What those whome he befoze did
knowe, those hath he predestinate to be
made like to the image of hys sonne, to
the ende he shoulde be the firste bozne a-
mong many brethren, and those whome
he hath predestinate, he hath also called,
and those whom he hath called, he hath
also iustified, and those whome he hath
iustified, he hath also glorified. M. It see-
meth to me, that thou puttest here foure
degrees, to wit, predestination, vocation,
Iustification, and glorification. P. Thou
see it that S. Paule maketh as many. M.
Wilt thou conclude by his words, y all
those whiche are chosen & predestinate,
are also called, iustified, and glorified.
Peter. It followeth necessarily, or other-
wyse the Election and Predestination
of G D D should not bee certayne, and
should not come to that ende whereunto
God pretendeth thereby.

Rom. 8. f.

Of

Of the outwarde and inwarde
vocation.

M. **D**oth it followe in lyke sorte, that
all those whiche are called, are al-
so chosen. **P.** Thou haste to note vppon
this question, that there are two sortes
of vocation, to wit, the one outward, and
the other inwarde. **M.** What meanest
thou by the outward vocation? **P.** I mean
a common and generall vocation, by the
whiche God dothe call by the outwarde
preaching, all those to whom the gospell
is preached, be they chose or reprobates.
M. And by the inward vocation? **P.** I vn-
derstand a vocation, whereby God doth
not only call man by the outwarde prea-
ching of his worde, but maketh them to
feele the power and efficacie of the same
by his holy spirite, in such sorte that they
doe not only heare it with their outward
eares, but doe also receyue it into their
hearts by faith, wherby they are iustified.

Of the effectes of the inwarde and
outward vocation, and vvhether-
vnto they serue.

M. **W**ilt

M. Wilt thou say, that all those whiche are called by suche vocation are chosen, and in like sorte that all those which are chosen are so called? **P.** It must be so vnderstande. For such a vocation is an effecte of the election whereby a man may iudge of the cause. **M.** And as concerning those whiche are called of that first calling, which thou callest outward, may they bee called without being chosen? **P.** Thou mayest iudge by that which Iesus Christ sayds: There be many called, but fewe are chosen. **M.** Thou meanest then in myne opinion, that the very reprobates may be called by outwarde vocation, but that it profiteth them nothing, except the inward be there ioyned with it. **P.** As concerning them, it serueth them but to their greater condemnation. For it is to their greater condemnation, for so muche as the grace of God was offered vnto them, & that they haue reiected it throzowe their ingratitude and unbeliefe, as though it had neuer ben offered vnto them, yet in the meane tyme, it is not altogether in vayne. **M.** What vnto dothe it then serue? **P.** To declare better

Math. 20. b

Iohn. 3. c.

better the peruerſitie of me, and to make them more inexcusable at the iudgement of God, and to ſet ſaythe the better by great iuſtice in their iuſt condemnation. M. It then followeth by that which thou haſt ſayde, that thoſe which are not called, but only by this outward calling, are not alſo iuſtified, nor conſequently glorified? P. It is eaſy to iudge. For if they were iuſtified, they ſhould haue alſo receyued the worde of God through ſayth, which only both iuſtifie, and with out the whiche none can be iuſtified, as thou haſt here beſore heard. And if they had the ſayth whereby man is iuſtified, they ſhould not be only called by that outward calling, but alſo by the inward, whiche is euer ioyned with ſayth, of the whiche the ſayth is a ſure teſtimonic.

Of the cauſe of vnbeleefe, and
of Faythe.

M. **A**nd what is the cauſe that the one ſaythe thowowe vnbeleefe do receiue the Goſpell when it is offered them, and that y others receyue it by ſayth? P. It is not

not to be maruelled at, when menne by
 their vnbelæf and vnkindnesse reiect the
 Gospell: but it is maruell when some
 are founde that doe receyue it by faith.
 M. Why sayest thou so? P. For that that
 man bering corrupted thowow sinne, is of
 suche nature, that he doth not onely not
 vnderstand any thing of Gods matters,
 noz of his woꝛde: and in very daꝛe he
 can not, but that which is woꝛse, he will
 vnderstande nothing of it, but doth hate
 and deride it. M. Being that all men are
 corrupted by sinne, it then followeth ne-
 cessarily, that they be al naturally as per-
 uerse and wicked the one as the other, &
 that they can not noz will not beleue in
 God, noz followe his woꝛde. P. It is e-
 uen so. M. How is it then that many of
 contrary nature are found, whiche not
 onely receyue by faith the woꝛde of God,
 and Iesus Chryst our Lord, but are also
 readie to lay downe their lyfe, and to a-
 bandon the same for the confession of
 their faith? P. Thou must vnderstande
 that they which do this, that thou speakest
 of, are not such of nature, but by the grace
 of God, by the which they are renued and
 trans-

1. Cor. 1. 3. d
 & 2. d
 Roma. 8. b.

Math. 16. c.

transforned into a new nature, and are made new creatures. For it is not flesh and blood that hath reueled it vnto them, but the heauenly father.

Of the renewing of man, and of the
gifte of faith.

M.] What sort is this change of nature made, & this renewing by y grace

of God: **P.** When God by his holy spirit both change their enhardened hearts of stone, into tender hearts of flesh, and that he doth with his finger write & imprinte his worde in their hearts, to make them to walke after the same, as he hath made promise to his elect by his Prophets Jeremie and Ezechiel. **M.** Being it is so, man can not then beleue y gospel, & beleue in Iesus Christe, which is set forth vnto vs in the same, if God giue him not the grace, giuing him faith to beleue it.

P. It is true: and therfore it is written that faith is the gift of God, and that none can come to Iesus Christe, if the father draw him not: as also no man can know the father, but hee to whome hee is reuealed by hys sonne Iesus Christe.

M. Wee may not then ascribe the honoz
of our

Ezec. 11. c. d

Hiere. 31. f

31. g

Hebr. 8. e

10. c.

2. Cor. 3. a

Ephes. 2. b.

Iohn. 6. e.

Math. 11. d.

The principall poyntes
of our saluation to oure freewill, noz to
our humane powers, but enely to the
grace of God. P. Thou concludest very
wel.

Of the causes of election and
reprobation.

M. B. At seeing that all men are of one
very nature wicked and peruerse,
what is the cause why God dothe soner
shewe this fauour to some, than to other
some? P. I can yeldethe none other rea-
son, but enely the good pleasure of God,
which can be but iust and reasonable, for
so muche as hee is the rule of all iustice,
the whiche according to his eternall pur-
pose, doth call to this grace those whome
he hath chosen, to make them by his only
godnesse and mercie, partakers in his
sonne Iesus Chryst, in whome he hath
chosen them to this effect, befoze the crea-
tion of the worlde. M. And what wilte
thou saye of the others, vnto whome he
sheweth not this fauour? P. That he by
his iuste iudgement dothe leaue them in
their corrupted and peruerse nature, as
they haue deserued by y^e same, to declare
his

Rom. 8. e. f

Ephel. 1. b.

Rom. 9. c.

his wrath against sinne in their iuste
condemnation, as he hath declared bys
louingnesse and mercie, in the fauoure
that he hathe shewed to his chosen. M.
Thou wilt then say that al men of their
nature haue deserued to be lesse in theyr
peruerse and corrupted nature and bani-
nation, and that in so doing, God can do
them no wrong, but only right and iustice,
and that it is a speciall grace that he doth
to those whome by his mercie he draweth
away from suche a corruption and curse.
P. He ought euen so to beleeue. M. See-
ing it is so, the reprobates and the wic-
ked haue nothing then wherein they may
iustly complaine of God, and accuse bys
iust iudgement, by the which they be iust-
ly condemned. P. It is easie to iudge. M.
And in the like, the electe haue nothing
wherein to glory in themselves, but only
in the grace and mercie of God. P. Sainct
Paule doth confirme vnto vs that whiche
thou saist, when he saith that we haue all
sinned, and that we haue all neede of the
glory of God, and that he hath enclosed
all men vnder vnbelaefe, to the ende he
may shew mercie to all men, to witte, to

L.

the

Roma. 3. b.

11

the ende that all those which are saued, be
saued by his mercie, whereof he maketh
them partakers in Iesus Chyiste and by
Iesus Chyiste, and without whome none
may obtayne saluation.

The seuenth Dialogue is of the redemption and of the person of Iesus Chyiste.

Of the vvoike of the redemption, and of
the things that are to be considered
in the person of Iesus Christ.

MATHEVV.

Act. 4. b.



Since it is so that we can
not finde saluation but in
Iesus Chyiste, nor by none
other meane, but by faith
in him, declare vnto me
nowe what it is that we
ought to beleue of him, to the ende that
our faith may be sounde towards him. P.
Thou entrest now into the second woꝝke
of God, the whiche we haue called the
woꝝke of the redemption. M. J. vnderstand
it

it well so. And therefore expounde to me the principall points that we haue to consider in the same. Peter. We haue there chiefly thre. M. What be they? P. The firste is concerning the person of Iesus Christ, the seconde concerning his office, and the thirde touching his two comings. M. What haue we to consider touching his persone? P. Thre pointes. M. Which be they? P. The firste is touching his diuine nature. M. And the seconde? P. Touching his humane nature. M. And the thirde? P. Concerning the vni-
on of the two natures.

Of the faith of the Christians concerning
the diuine and humane natures
of Iesus Christe.

M. What must we beleue of his di-
uine nature? P. That he is very
God without beginning and without
ende, of one essence with the father, and
that he is his eternall word & wisdom.
M. And concerning his humane nature? P.
That he is very man, hauing a very mans
bodie, of our flesh, of our blood & bones,
& a very humane soule as other men haue,
L. y. and

The principall poyntes
and that he was made in every point like
vnto vs, sinne excepted.

Hovv the diuine and humaine natures
vvhich are in the person of Iesus
Christ, do not make two Ie-
sus Christs, but one only.

Apoca. i. b. 21

b. 22. c.

Prouerb. 8. c.

Iohn. 1. a.

Rom. 9. a.

Iohn. 1. b.

Matth. 2. d.

Luke. 1. c. 2. a.

Galath. 4. a.

1. Tim. 3. d.

Philem. 2. a.

Ephe. 5. c.

Hebr. 2. b. c.

4. d.

M. What canst thou yet say of the v-
nion of these two natures, be-
side that whiche thou hast already spoken
when thou handledst the office of media-
toure of Iesus Christe? P. It is that they
be so vnited together, that they remayne
alwayes in their very naturall, in one ve-
ry person. **M.** What meanest thou there-
by? P. That being so vnited, they make
vs not two Iesus Christes, to witte, the
one God and the other man, but one on-
ly, whiche is very God and very man to-
gether, in one onely person, euen as the
body and soule of man make one onely
ma, and one only person, and not twaine.
M. This vnion of these two natures the
is very necessarie, to our saluation? P.
Thou maist well know that, as well by
that which we haue already sayd touching
this matter, as by the office whiche was
allig,

assigned vnto Iesus Christ by his father.
For there is no one Iesus Christ, whiche
being but only God, coulde haue saued
man, noz coulde haue dyed for them: and
an other being but only man, might dye
for them, but coulde not haue power to
saue them, noz to beare the iudgement of
God for their sinnes.

VWhether the diuine nature be in Iesus
Christ in stead of the soule, or else that
he hath a very humane soule.

M. D^{est} thou meane by this that the
diuine nature of Iesus Christe, is
in stead of a soule to the humaine nature?
P. If the diuine nature were in stead of a
soule to the humane nature, and that Je-
sus Christe had no very humane soule,
he should be no true and perfect man: M.
For what cause? P. Bicause that the prin-
cipall parte of man, whiche is the soule,
shuld be wanting in him: for this cause,
I haue saide heretofore that Iesus Christ
was very man, compounded of a very
humane body and a very humane soule.

How the eternall worde of God be-
came fleshe.

L.ij.

M. Thou

Iohn. 1. b.

M. Thou hast saide heretofore that Iesus Christ was the eternall worde of God. Now Saint John saith that that worde whiche is very God eternall, became flesh. **P.** What meanest thou by that? Doest thou thinke that the same worde of God was conuerted into flesh, in suche sorte that it was no more the eternall worde of God, but flesh, and that the Sonne of God, which is that word of God, being God before that time, did so become man, that he is no more God, but man only? **M.** Thou hast giuen me well to vnderstande by that whiche thou hast euen now said of the diuinitie and humanity of Iesus Christ, that we may not so thinke of him: but because Saincte John maketh mention but of the flesh, when he saith, that that word became flesh, a man might thinke that he spake, but of the body and not at al of the soule, but that this worde of God vnited with the body, was to it in stead of a soule. **P.** If Saint John had mente so, he wold rather haue said as it is elsewhere said in the holy scripturs, that Iesus Christe had taken the seede of Abraham, to witte our flesh, and not the Angells. **M.** Why is it then that he ma-

Hebr. 2. d.

keth mention but of the flesh, seing that it is the least and most vile parte of man? P. I can yeld vnto thæ chiefly two reasons. M. Which is the first? P. It is bycause the holy Scriptures do take oft times a part for the whole. And therfore it taketh now the flesh & now the soule, for y whole man complete. M. Which is the seconde reason? P. It is that when the holy Scripture doth vse the name of flesh, to signifie the whole man, she useth that manner of speech, to admonish men of the infirmities that are in them, to the end they may vnderstande that they are but men mortall, and not Gods immortall. M. Hath Saint John had regarde thereto, when he said that the Sonne of God was made flesh? P. There is no doubt of it. But it is in an other regarde. For albeit that Iesus were very god as touching hys diuine nature, & that he toke our flesh without any spot of sinne when he was made mā, & that he hath vniited his diuine nature with the humane nature, yet for al y he was so exempte frō all sin, y notwithstanding he wold be subiect, without sinne, to al y infirmities and mileries, where-

A. iij.

vnto

Genesis. 6. b. &

Esay. 40. b.

Luke. 3. b.

Iocel. 2. f.

Act. 2. c.

Eze. 18. c.

Roma. 13. a.

Esay. 40. b.

1. Peter. 1. d.

Iohn. 1. b.

Math. 8. c. 9.

2. 11. c. 16.

d. 17. b. 18.

1. 16. d. 24.

b. c. d. 2. c.

26. 1. b. c.

Hebr. 4. d.

unto men are subiecte bycause of theyr
sins. M. Thou meanest then, that thy
wordes of flesh importeth all that same,
and that it doth better expresse in what
manner and to what condition and ende
the sonne of God did take our nature to
him and was made man, than if he had
spoken otherwise. P. It is euen so, and
therefore he doth also call himselfe so
oftentimes the sonne of man, to giue vs
to vnderstande that he is not only a very
naturall man, descended of the race of
Adam, of the which al others are descen-
ded, but also that he made himselfe sub-
iecte to all the miseries and necessities of
man, wherunto men are subiect, alwayes
excepted any spotte of sinne.

Of the conception of Iesus Christ, and
of the nature of his flesh.

M. We seeing that that humayne
N. flesh which Iesus Christ hath ta-
ken for vs, is exempte from all sinne,
where is then that he toke it? Did he
bring it from Heauen with hym, or
else did he take it vpon the Earthe?
P. When

P. When thou confessed that hee was
 conceiued of the holy Ghost, and bozne
 of the virgine Mary, thou confessed that
 he toke it vppon earth, in the wombe of
 that holpe virgin. M. But coulde he not
 haue passed thozow the wombe of the vir-
 gin with a heauenly fleshe, withoute ta-
 king any thing of hir fleshe? P. If he had
 bzought from heauen that flesh which he
 hath, and that it were a flesh of a heauen-
 ly and diuine nature, which he should not
 haue taken in the wombe of the virgin,
 and of the proper fleshe and blood of hir,
 we could not say truly that she had 'con-
 ceiyed and bozne him, and consequent-
 ly that he were very man of oure proper
 fleshe and blood, whiche we haue of oure
 first father Adam.

V Wherevnto the genealogie of Iesus
 Christe, according to the fleshe,
 dothe serue vs.

M. I Thinke S. Mathew and S. Luke
 woulde giue vs to vnderstande that
 whiche thou sayest, when they did wryte
 the genealogie of Iesus Christ, the which
 is bzoughte forth by S. Matthewe, euen
 L. b. from

Matth. i. a. b.

Math. 1. 2. b.
Luce. 3. .g.

from Abraham, and by S. Luke from Adam euen to Iesus Chryst. P. They haue had regarde to that whiche thou sayest in dede, but they would shew further, that he was the true Chryst, and the true Saviour and redeemer that was promised to Israell, bycause that hee was descended of the lyne of those of whome the holy Ghoste hath foretold by the mouth of the holy patriarches & Propheates, that he shoulde descende.

Of the woorkes of the holyc Ghost in the conception of Iesus Christ.

Luce. 1. c.

M. B. At if he haue taken his fleshe of the line and of the proper fleshe of men, who are all sinners, howe could he be moze without sinne in his fleshe, than other men? P. The angel hath answered this difficultie when he sayd to the virgin that she shoulde conceiue the sonne of God by the power and working of the holyc Ghost. Matheue. What meanest thou by that vertue and working of the holyc Ghost? P. I meane that the holy Ghost wrought in that conception so by his diuine power, that the fleshe whiche Iesus

Iesus Chyſte toke of the Virgine Marie,
was in ſuche ſorte ſanctified, that he dyd
purifie and exempt it from all ſinne, and
from all the corruption, whereby the
whole nature of man is corrupted, by
cauſe of ſinne that is naturally in it.

Of the true ſubſtance of the bodie
of Ieſus Chriſte.

M. **W**^C may not then imagine in Je-
ſus Chyſte, a bodie that is ſo
heauenly and diuine, that it is not a very
mans bodie, of verie humane fleſhe and
ſubſtance, but wee muſt beleue in dede,
that he is of verie humane ſubſtance
as wee are. Pet. Thou concludeth verie
well: And in lyke ſorte alſo, wee maye
not imagine, that this humane bodie of
Ieſus Chyſt, is a bodie only in apparance
as a fantaſme, as ſome heretikes haue
affirmed auncientlye. For if he
hadde not taken a verie
mans bodie, wee
coude haue
no hope of Saluation
by him.

The

The eyght Dialogue is
of the communion betwene
Iesus Chryste and man.

Of the communion of the nature, vvhich
Iesus Chryst hath with man, and not
with angels, and how necessarie
it is to mans saluation.

MATHEVV.



D eclare to mee the cause,
why mā can not be saued,
if Iesus Chryste had no
comuntion of nature with
him: P. Why are not the
angels also which sinned,
saued by the deathe and passion of Iesus
Chryste, the whiche are called diuels in
the holie Scriptures, as well as man,
who hath sinned, as they haue done. M.
Bicause that Iesus Chryst was not sente
by the Father to that effecte, and he also
came not to saue them, but man only. P.
For that cause also he hath not taken the
nature of angels, to haue communication
of nature with them, and to vnite it with
his diuine nature, to satisfie for them in
their

their owne nature, as it pleased him to be vnited with man by vnion of nature, to satisfie for them in their owne fleshe, as though they themselves did satisfie in their owne person, the which he hath endured and represented before the iudgement of God. M. Thou wilt then saye, that it was necessarie that the son of God should communicate with our fleshe and bloud, by that same vnion of nature, and y without this vnion and communication, we cannot be saued and redeemed by him. P. If it hadde not ben necessarie that he should haue had such vnion and communication with vs, to rebuile vs. and to cal vs againe into the fauour of God, it had not ben needfull that he had bene made man. M. God hath then done vs an honour, and shewed vs a fauour in the person of his sonne, howe poore and wicked sinners soeuer we be, whiche he hath not done to the angels whiche sinned. P. In that same we may know howe much he hath loued vs of his owne goodnesse, and howe great and infinite his charitie was towards vs. Wherefore we should also by the same very meane, well learne to
knowe

Hebr. 2. 3

knowe howe well we ought to lone him
on oure parts.

Of two sortes of vnion and communion
vvhiche Iesus Christe hath with man,
without the which no man can
obtain saluation.

M. **B**ut is it sufficient for the saluation
of man, that the sonne of God was
made man, to beare the iudgemente, the
wrathe and curse of God in their owne
nature, and their owne flesh: I.e. If that
were sufficient, al shold be saued indiffe-
rently, aswel the reprobats as the elect, &
the vnbeleuers as y^e faithfull, as we haue
alredie touched it heretofore. **M.** Is there
then any other maner of vnion & commu-
nion, whereby we must be vnited & ioy-
ned with Iesus Christ, to obtain saluation
by him? **P.** Thou mayst iudge by y^e which
we haue alredy sayd of the comunio that
we haue with him thorough faith, and of
the iustification by the same. **M.** I do ve-
ry wel remember, that thou hast alredy
somewhat touched it: but I woulde very
gladly y^e thou didst expound the same vnto
me somewhat moze largely. **P.** The com-
munication of the which we haue nowe
spoken

spoken, is natural, and therefore it is common to al men with Iesus Chryst, in so much as they be of the same nature, & of the same flesh that he hath taken for vs. Ma. And the other? Pe. It is spirituall, and therefore it is more speciall: for it is not generally common to al, but it is only proper to the elect and faithfull.

Of the spirituall marriage betweene Iesus Chrylle and his Church, and firste of the vnion of nature that is required in this marriage.

M. Expound to me what this vnion and communion containeth more than the first? **P.** I wil declare vnto thee by similitude of marriage, whereof **S.** Paul hath v^{se}sed to this purpose, in **h** epist. to the Ephesians. **M.** Expounde vnto me then **h** similitude. **P.** Nature doth shew vs & also teach vs, **h** aliace & communion of marriage could not be betweene mā & womā, if they were not both liuing creatures of one very kind, and of one very flesh & nature. **M.** Albeit that the brute beasts haue ben created of the same very matter, whereof man and woman ar created as concerning the bodie: yet for al that, I know wel that there
is

Ephes. 5. 22

Genesis. 1. 2

is greates difference touching the kindes,
 and that man and woman haue a farre o-
 ther vnion and communion of fleſhe and
 nature together, thā wth other liuing crea-
 tures whiche we do call beaſtes. 1^o. And
 therfore after that god had created Adam,
 and that his pleasure was to giue him an
 ayde in marriage, he woulde create thys
 ayde, whiche is the woman, of the very
 fleſh and ſubſtance of Adam himſelfe, to
 the ende that they ſhuld be one very fleſh
 and one verie body: as in deede Adam did
 right wel know when he ſaw the womā
 immediately after that ſhe was ſo crea-
 ted. Wherfore he ſayd: This here is fleſh
 of my fleſhe, and bone of my bones: and
 therfore man ſhall leaue father and mo-
 ther, and ſhall ſticke to his wyfe: ſo that
 be greates difference betwene the nature of
 the man and of the woman, and that of
 other liuing creatures cōcerning the ve-
 ry bodie; the difference is yet much more
 greates concerning the ſoule, ſo muche
 as the other liuing creatures were not
 created to the image and lykelyneſſe of
 God, as man was, wherfore they haue
 not a ſoule of a heauenly and diuine na-
 ture

Gene. 1. d.

& 8. c. d

Ephe. 5. g

Matth. 19. d

Gene. 1. 8. c. d

1. Cor. 11. b.

fure as he hath. P. Thou seest then already
 here the vniõ and communion of Na- Gene. 1. d. 3
 ture that man and woman haue together c. d.
 as well of body as of soule, and the disse- 1. Cor. 11. b
 rence that is betwene them and all other
 liuing creatures in all these two pointes.
 M. I do nowe vnderstande well this vni-
 on and communion of nature which is
 betwene man and woman withoute the
 whiche they coulde not be allted together
 by marriage as man and wife. P. Thou
 oughtest in like sorte to vnderstande,
 that we maye haue also no communica-
 tom with Iesus Chyiste, if we haue not
 first the same communion of nature with
 him, whereby he was made man lyke
 vnto vs, as touching the nature and sub-
 stance of the flesh. M. I haue well vnder-
 stood that which thou hast already sayde to
 that purpose, concerning the communion Hebr. 2. d.
 of nature, the whiche he hath of nature
 with vs and not at all with the Angells.

Of an other more speciall vniõ and con-
 iunction which is proper to marri-
 age, vvhich is betwene Iesus.
 Christ and his Church.

P. . M. Nowe

M. Now it is not inough to be vnitēd & ioyned together by mariage to be of one very humane nature, & that y^e one be masse & the other femasse, but it is also requisite, that there be a moze neare and a moze speciall vniōn and coniunction. M.

1. Cor. 7. 2.

What is that other coniunction? P. It is a coniunction which is made by aliance, by the whiche the man and the woman that are vnitēd & ioyned together by the same, haue a speciall communion betwene thē, the which the husbāde hath not with other women, noz the woman with other men. M. I do wel vnderstand that ther is no suche coniunction and communion of body and goods and of al things among al other men and women that are not married together, as ther is betwene the man and the wife, by the alliance and coniunction of marriage that is betwene them. P. It is very true. For this vniōn and communion is suche, that the husbāde hath not power of his owne body, but y^e wife, as also the wife hath not power of hirs, but the husbānd. M. If there be such communion and coniunction of body, there is no doubtē but it is also of all good & euill that

that may happē vnto thē together. P. It is
eue so by y special cōmuniō which Iesus
Christ hath with y faithfull, & that y faith-
full haue w hym by the power of the holy
ghost which ioyneth thē w him, by true &
lyuing faith. M. Thou meane it then that
there is so great differēce betwene the cō-
muniō y is between Iesus christ & y faith-
full, in respect of y vnfaithfull as is betwē
y which is betwene the mā & the wife, in
respect of other mē & womē : P. It is euen
so. For y only cōmuniō of nature maketh
not cōmuniō of body & goodes betwene al
men and women, as doth the coniunction
of marriage, the whiche the husband & the
wife haue together. M. Thou wilt thē say
in like sorte that the communion of na-
ture the which Iesus Christ hath com-
mō with all mē, doth not carie w it such com-
muniō of al things, as doth that which he
hath special w the faithfull, by means of y
faith which thei haue in him. P. the unbe-
leuers haue nothing cōmō w Iesus christ
but y thei ar mē of y same human nature:
but y faithfull haue this moze, which is y
ppincipall, that all that they haue is com-
mon to Iesus Christ with them, and that
whiche Iesus Christ, hath is common

Pfal. 33. b. c.
 1. Pet. 2. d.
 1. Icha. 3. a

to them also. M. What is it that Iesus
 Chrifte may take of them, sozomuch as
 they be all none other than poore and sin-
 full men? P. He taketh vppon him their
 finnes, and the paine whiche is due vnto
 them, as though he himselfe had commit-
 ted them, and that he were guiltie, to dis-
 charge and deliuer them. M. He taketh
 then nothing of vs, but onely the euill
 whiche is in vs? P. What other thyng
 may he take, seeing that there is none o-
 ther thing in vs? But the nature of the
 alliance and communion which we haue
 with him thorough faith, bringeth it: for
 otherwise, ther should be no perfect com-
 munion, and so the alliance shoulde not
 be full, if there were no participation of
 god and euill, suche as it shoulde and
 oughte to be among those whiche be al-
 lyed. M. Then on the contrary it muste
 be, following the nature of this commu-
 nion and alliance that wee receiue of Je-
 sus Chrifte, the good things which are in
 him, as he doth the euill y is in vs? P. It
 is so to be vnderstode. M. Behold a com-
 munion and alliance which is greatly to
 our aduantage. P. It is wholly to oure
 aduan-

aduantage, and therfore it should so much the moze inflame vs in the loue of God, and rauishe and carrie vs away in admiration of his goodnesse, & of Iesus Christ our Lord, and of that most excessive loue wherewith he hathe loued vs. M. That same communion, is it the same that is in the Symbole of the Apostles, vpon the whiche we are at this presente, the communion of Sainctes? P. It is the verge same: And bicause it is made by the power of the holy Ghoste, we will speake moze largely of it, when we shal speake of the holy Ghost, and of the Church.

How that Iesus Christe can not be the sauiour of mankinde, vnlesse hee haue
as well an humane soule, as an
humane bodie.

M. I vnderstand now well by that whiche thou hast expounded vnto me concerning the humane nature of Iesus Christ that wee could haue no saluation by him, if he had not a verge bodie of oure fleshe and substance, and that we were fleshe of his fleshe, and bone of his bones: and except we had suche alliance with hym,

Ep. iij.

as

as ther is betwene the husbād & the wife.
 But I would gladly y^e thou diddest shew
 me something moze plainly the causes for
 y^e which it is also requisite for our saluati-
 on that Iesus Chyriste haue an humane
 soule as wel as an humane body. P. Euen
 as we could not be saued if he had not suf-
 fered in our humane flesh, and bozne the
 paine for vs whiche we haue deserued by
 our sinnes, it is euen the like concerning
 the soule. M. For what cause? P. For be-
 cause that if he had suffered but in our bo-
 die & in our flesh, he should not then haue
 satisfied but in our flesh and in our body,
 and for them only, and not for the soule:
 And so shoulde it haue come to passe, the
 bodie should bee saued, and not the soule,
 from the whiche, sinne chafely doth pro-
 ceede. For the bodie shoulde not sinne at
 all, if sinne were not firste in the soule.
 M. Why sayst thou so? P. For so much as
 the body is but as it were the instrument
 of the soule, by the whiche she worketh,
 and dothe hir workes: wherfore if there
 be faulte in the worke, the faulte maye
 not be attributed to the instrument, but
 rather to the worker whi. he. worketh,
 oz

or else if there bee faulte in the instrumente, it is greater in the worker, whiche worketh euill. Mathewe. Thou wilt then conclude that it was necessarie, that Iesus Chryste shoulde suffer for vs, not onely in bodie, but also in soule: Peter. He hath right well declared it, when he sayde: My soule is heauie, & Math. 16.
 nien to deathe: and when he did sweate Luke. 22. 44.
 bloud in great abundance, euen for very
 sorrowe and anguise that he felte in his
 soule, in the whyche he hath suffered,
 more than in his bodie, for so muche as
 he bare the iudgemente of God in the
 same cheefly, whyche the bodye coulde
 not apprehende, but in as muche as the
 feeling of it is come to it by the meane of
 the soule. Mathew. The passage whiche
 thou haste euen now alledged, seemeth to
 me very cleare and plaine, against those
 whiche esteeme the Godheade of Iesus
 Chryste to be in steade of his soule.
 Peter. Iesus Chryste hym selfe hath
 yet more confirmed that which thou say-
 est, when he yelded by his spirite vppon
 the Crosse, and that he sayde: Father
 I commende my soule into thy handes.

John. 19. 30.
 Math. 27. 46.

¶.iiiij,

M. Thys

Luke. 23. f. M. This passage sheweth playnely, that
 Matth. 1. d. by the death of Iesus Chyist, there was a
 very separation of spirite and bode, and
 so consequently of the soule, for so much
 as the spirite is also taken for the soule.
 P. The matter is very plaine. For if the
 diuinitie of Iesus Chyist had ben in stead
 of his soule, without a very humane soul,
 he could not haue died of a very humane
 death, for so much as it can not dye, except
 there be very separation of bothe bode
 and soule in man.

The nyynth Dalogue is of the offices of Iesus Chyist.

Of the signification and exposition of
 the name of Christ, and of his offi-
 ces, the whiche that name
 doth comprehend.

M A T H E V V.



Do now wel vnderstand all the
 matter which thou hast nowe
 handled: ther resteth that thou
 expounde vnto me that which
 thou

thou hast to say yet concerning the office of Iesus Chryste. P. Forsomuche as we haue already spokē largely inough, when we did speake of the meane by the which man is deliuered from sin, & made agreed with God: that whiche we haue already sayd, may serue vs much to that whiche yet resteth to be spokē of. M. What wilt thou then say more? P. We haue nothing here to consider, but only that whiche the name of Iesus Chryste doth importe. M. And what doth it import? P. first he is called by the name of Iesus, which signifieth Sauioz, to admonish vs that he was sent vnto vs from the Father to saue vs, and that we may haue saluation by none other, but by him only. M. And what importeth the name of Chryste? P. These offices whiche belong vnto him, soz whose cause he is called by that name. M. Whiche be these offices? P. The office of a prophet, of a king, and of a Sacrificator. M. What signifyeth then the name of Chryste, whiche comprehendeth so many things? P. It signifieth anointed, and becauso that in the auncient Church of Israell, the Prophets, kings, and sacrificators,

Luke. 23. f

Math. 1. d

Luke. 1. e.

& 3. c

Act. 4. b.

1. Sam. 10. a

& 15. g

p. b.

toys

I. Kinge. 19. tozs were annoynted by the ordinaunce of
2. God, in testimonie of their vocation and
 office they were called by that name, and
 in like wise bycause they were true sy-
Erod. 40. b. gures of the very annoynted of the Lozde,
Leuit. 7. b. which is the very sonne of God whyche
Psalm. 133. was annoynted by the holy Chosse, who
Luke. 2. d was giuen to him withoute measure, a-
Esay. 6. 2. boue all other men. **M.** Thou wilt then
John. 3. d. say that Iesus Christ is also named with
Psalm. 45. b that name, aswell bycause of the same
 vinctiō, as bycause that all those offices
 were enioyned to him by the father? **P.**
 It is enen so.

Of the office, of a Prophete of Iesus
 Christ, and of the per fection
 of his doctrine.

M. **S**helwe me now what euery one of
 these offices impoꝛteth, and begin by
 his office of **P**rophete. **Peter.** As concer-
 ning hys office of **P**rophete, hee is not
 onely a **P**rophete, as those whiche in
 the Scriptures are called by that name,
 but of an other soꝛte muche moze excel-
 lent. **M.** What is the difference that thou
 there

there puttest: P. I finde there difference chiefly in two points. M. Whiche is the first: Peter. It is that God hath not spoken in his Church in the person of Jesus Christe onely, in the manner that he hath heretofore spoken by his Prophets, in sundry sortes more couert and darke: but hath spoken by his owne Sonne, plainly and with an open face, and hath shewed vnto vs by him þe doctrine of saluatiō, so fully and perfectly, that we may not attende any other perfection in thys worlde, as touching that pointe. M. Thy meaning is then, that seeing Jesus Christ is come vpon earth, he hath brought the doctrine requisite in his Church, so perfecte, that no man may adde any thyng more therevnto, and that none ought frō that time forth to loke for any more ample and perfecte reuelation and manifestation of the wil of God. P. Sainct John doth witnesse it vnto vs, when he saith that no man euer sawe God, but the sōne which is in the bosom of the Father, hath declared him vnto vs. For this cause Jesus Christe him selfe hath saide that he hath declared to his disciples, all that whiche he hath hearde of his Father.

Hebr. 1. a

Iohn. 1c.

7. b.

Math. 17. 2.

2. Cor. 3. d

Iohn. 1. c.

Iohn. 15. e.

Of the povver and efficacie of the ministerie of Iesus Christ, and of that vvhich he giueth to the ministerie of others.

M. **W**hiche is the other pointe that thou hast yet to expounde concerning the difference whereof thou hast made mention, touching the office of prophet of Iesus Christ: P. It is that Iesus Christ is not a Prophet, hauing none other power but to shew forth the worde of God by mouth, as the other ministers of the same do. But beside that, he hath the power to impzinte the same in they hartes by the vertue of his holy spirite, and to giue it vertue and efficacie in the.

M. Thy meaning is then that the other prophets and ministers of the worde of God haue not that power. P. Not of them selues, but so farre forth as Iesus Christ doth worke in them and in their ministerie, by the diuine power of his holy spirite. And therefore, when he commanded his Apostles to go and preache the Gospel, and did giue vnto them power to pardon & retaine sinnes by him, he saith with

2. Cor. 3. a

with gaue vnto them the holy Ghost be-
 thing vppon them in token of the same,
 and afterwarde did send him to them vpon
 the daye of Pentecost, after that he
 was ascended into Heauen. M. I thinke
 that that whiche thou saist, is the cause
 why Sainct Paule sayd, he that planteth
 and he that watereth, are nothing, but
 God whiche giueth the encrease. P. It is
 true. And for that cause in so muche as he
 is man, he hath planted and watered by
 his outwarde ministerie, but in that that
 he is very God, he hath also power to
 giue the encrease, and doth dayly giue it
 by the ministerie of his seruants. M. In so
 doing, he doth there dayly the office of
 prophet. P. If he did not so, all the rest, as
 well Prophetes as Apostles, and all the
 ministers of the worde of God, shold tra-
 uel in deede in vaine. M. Doth he also the
 like in the administration of the Sacra-
 mentes? P. Thou maist easily iudge by
 that which Saincte John Baptiste sayde,
 that as for him, he baptised but with wa-
 ter, but that there shoulde be an other, to
 witte, Iesus Christe, whiche should bap-
 tise with the holy Ghoste and with fire.

Iohn. 20. 22

A 2. 1. 1

1. Cor. 3. b.

Math. 3. c.

Luke. 3. d.

Act. 1. 2.

M. It

M. It seemeth to me that this passage whiche thou haste euen nowe alledged, doth confirme all that whiche thou hast already spoken of the power of the ministerie of Iesus Christ. P. It is very certaine: For as he giueth vertue and efficacie to the Sacramentes, euen so dothe hee to the worde, and to the preaching of the same, and in like sorte he doth in the Sacramentes, as in the administration of the worde, for the reason is lyke.

Of the office of Kyng of Iesus
Chryste.

M. I Doe nowe well vnderstande this poynt concerning the office of Propheete of Iesus Chryste: continue the others whiche also concerne his office.

Peter. The seconde poynte is touchyng his office royall. Math. What dothe it importe? Peter. That he is the true and eternall King of the people of GOD, whiche he hath boughte with his blood, and deliuered from the captiuitie and tyrannie of the diuell, to sette them in full spirituall libertie, and to leade and gouerne them as a spirituall king, and to
make

Psalm. 2. b

Act. 10. f

1. Peter. 1. d

make them partaker wyth hym of hys
heauenlye kingdome. Is thys the cause
why he is called our Lorde? P. It is cer-
taine that this name and title is properly
giuen vnto him in respecte of the worke
of the redemption, by y^e which he hath won
vs to himselfe, and for the whiche cause,
his people is called the won people. 1. Pet. 2. b

Of the office of Sacrificer of Iesus
Chryst, and of the parts therof.

M. Lette vs nowe come to the thirde
point of the office of Iesus Chryst
whiche is touching his office of Sacrifi-
cer. P. It is an office whiche dothe also
comprehende thre very excellent things
the whiche Iesus Chryste hath fully ac-
complished in perfection. M. Whiche be
they? P. To teache, to pray, and to offer
sacrifice.

Of the office to teache.

M. The auncient Priests of the lawe,
had they all these offices? P. It ap-
peareth that they had y^e office to teach, by Malach. 2. b
y^e which is written in Malachie. The lips
of the Sacrificer do kepe knowledge, and
men

men shall require the lawe at his mouth. For he is the Ambassadoz and messenger of the Lord of hosts. M. Touching this point, Iesus Christe hath very well discharged himselfe, for he hath not spared to teach the people, yea in his owne person. P. No man may doubt thereof.

Of two most principall partes of the priestly office of Iesus Christ.

M. It seemeth to me that this point is already comprehendid vnder the office of Prophet. P. It is true, and therefore he is called properly the Eternall priest after the order of Melchisedech, by cause of the prayer and of the sacrifice by which he hath bin intercessor for vs, and hath made our attonement with the father. M. The ancient priests of the law had they also that charge to praye and to sacrifice? P. The holy Ghoste doth tell it vs plainly in the Epistle to the Hebrews, not only that this office did appertain to the ancient priests of the lawe, but it doth also declare vnto vs the cause why it was necessarie y this office should be assigned to Iesus Christ. M. What is it

Psalm. 110. b

Hebr. 5. b

7. c.

Hebr. 5. a.

it then that is mente by it? P. That euery
p̄est was ordeyned to pray first for hys
owne sinnes, and then for those of the
people, and in like sorte to sacrifice, to the
ende that God should be reconciled vnto
him.

Howv that none may be a perfecte sacri-
ficer but Iesus Christ only.

M. A^d if the p̄ests of the lawe were
ordeyned by God therevnto, what
nēd was there then that this office should
be assigned to Iesus christ? P. The passage
whiche I alledged to thē euen now, dothe
giue plaine matter to the solution of thy
question, with that whiche we haue alre-
dy handled heretofore to this purpose. M.
How? P. For somuch as the p̄ests of the
lawe had nēd to pray, not onely for the
sinnes of the people, but also for theyr
owne, the same maye giue thē to vnder-
stande, that they could make no sacrifice
to God, which should be sufficiente to ap-
pease his wꝛath towarde his people. M.
Why so? P. I haue alreedy shewed thē
heretofore that there is no man that may
do any worke which may be acceptable to
him,

him, if first the person whiche doth it, be not acceptable to him. Now sinne, of his nature, deserueth the wrath of God, and not his loue and fauour. M. Doest thou then meane, that because al men are sinners, there are none which are agreeable to him? and if their persons be not agreeable to him, no more can their workes please him? P. No, so long as he doth consider them in their owne nature, without his grace in Iesus Christ, by whome onely man is made agreeable vnto him.

For vvhath cause no sacrifice nor any other vvorke of man vvhathsoeuer it be,
may be able to make satisfac-
tion to God.

M. Is there yet any other reason than y^e which thou sayst? P. Cuē as God is perfecte so is there no worke that can be pleasant vnto him, except it be perfect. M. Doest thou then meane that there is no worke of man, be it neuer so perfecte, whiche is not imperfect in his sight? P. I haue sufficiently shewed it them heretofore. Wherefore it followeth, that there is none that may fully satisfie him. M. I haue

haue very well vnder stood already that thou hast sayde, that there was no woyke that mighte satisfie him neyther in parte nor in all, but I do not yet well vnderstand, what reason there is in it. P. And yet notwithstanding I haue already declared it to thee. M. It is true, but I am not yet wel satisfied. For if a debter cannot pay the whole summe that he oweth, and if he pay parte, is there not alwayes so much rebated and diminished of the principall summe? P. Albeit that that whiche thou saist hath place among men, yet notwithstanding, he that hath not satisfied the whole summe, standeth still bounde euen according to the contracts of men, for the rest which he oweth is not thereby discharged, untill he haue payed all, vnlesse that of fauour y^e creditor wil acquite him, otherwise if he wil kepe him prisoner untill he haue payed the last mayle, he maye as well do it for a little summe, as for a great, and for a parte as for the whole. Mathew. I graunte the same. But in the meane time thou must confesse, that the debter is lesse bound than before. Wherefore is it then that this hath not as well

A.ij. well

well please with God as with men, and that he doth not alwayes accompte that which is payed, and go in hande to rebate so muche as hath bin payde vnto him: P. There be thre pointes to consider in the same. M. Which is the firste: P. It is that he whiche is faultie in one pointe of the lawe, is faultie in the whole. M. And whiche is the second: P. The impuritie of the workes of man. M. And the thirde: P. The obligation by the which they are already of right by their nature bound to god.

V Why one only sinne maketh a man guiltie of all the lawe and of damnation.

M. I Do well vnderstand thy meaning. For firste, it seemeth to me by the words, that it should folow, that he who hath committed but one sinne is as guiltie as he that hath committed many, or hath committed all. P. Sainte James, whose opinion I haue folloved, saith not so. M. What saith he then: P. Who soeuer breaketh one pointe of the lawe, the same committeth high treason against God, from whence it followeth, that by
the

the same he deserueth eternall damnation, albeit he had committed but that one only. M. How vnderstandest thou it? P. Seeing that God is an eternall Prince and king, euery sinne committed against his maiestie, whiche is eternall, doth merite also eternall punishmente.

If those vvhiche haue most sinned shal be most punished by Gods iudgemente.

M. If he then be also damned that shall haue committed few sinnes, as well as he that shall haue committed many, it is then as good for a man to excede as it were with the raines layde on his necke, as to refraine and abstayne from many, from the whiche a man might kepe hym selfe. P. What followeth not. M. What reason can you alleadge to the contrary? P. It is, that albeit, there be eternall damnation for all the reprobates, yet notwithstanding, he that shall haue most sinned, shal not faile to be most punished, for so muche as it is witten, euery man shall receiue his hire according to his works. M. Hast thou none other passages of the Scriptures moze euidente, to proue that whiche thou sayest? P. Iesus

Rom. 14. b.
Luke. 12. f.
Matth. 10. b.
Luke. 10. b.

Christe him selfe doth saye to that same purpose, that the seruant which knoweth the will of his master, and doth it not, shall be beaten with moe stripes, than he that hath not done it, being ignorant of it. M. This passage is very playne. Per. Thou hast also said that which Iesus Christ himselfe hath said, that those of Sodome & Gomorrah shall be more severely dealt wth at the day of iudgement, than those which shall haue cast off the Gospell from them.

Of the impuritie of mens vworks, and how God iudgeth of them.

M. | Do now vnderstand this point wel, wherefore thou maist procede to the other, which is concerning the impuritie of mens workes. P. That is, that seeing men are corrupted by sinne, there can proceede from them no worke whatsoever it be, haue it neuer so faire as shewe before men, whiche is not so foule as nothing may be more. M. It followeth then that they can do no good work, and the best that they can do are all euill of their nature, if God will examine them according to the rule of his iustice and perfection. P. Thou saist very truth, wherefore so farre is it
off

off frō being able to appease Gods wrath,
 but y they dayly prouoke y same more
 & more, so lōg as he beholdeth them such
 as they be of their nature, for god iudgeth
 not as mē do. M. What difference is there
 then? Doth he not iudge that to be good
 which is good, and euil that which is euil?
 P. If he should iudge otherwise, he should
 not be iust nor good, but because he is a
 good & iust iudge, he iudgeth of mēs workes
 as they ought to be iudged of in deede, and
 not as men, which do not iudge but acor-
 ding to the outward apparance. M. What
 is the cause thereof? P. There be two.
 The first is that they cannot knowe and
 sound the hartes as God can. The other is
 also because that they be so blind in theyr
 owne workes: wherefore they cannot see
 in them that whiche God saith in them,
 because they do not consider their natu-
 rall corruption as they oughte to do, ney-
 ther do they know it as it is requisite.

1. Sam. 16. b.

Ieremi. 17. b.

A.C. 1. d.

Psalm. 7. c.

1. Chro. 28. b.

Of the obligation vtherby mā is bound to
 God, and for vwhat cause he cannot make
 recompence by the good vworks vwhich
 he doth, for the euill vworks vwhich
 he hath committed.

P. liij.

M. Come

M. Come nowe to the third pointē,
 which is concerning mans obligation
 towardes God. P. Euen as men are
 bounde not to do that which God forbid-
 deth, euē so be they bound to do that which
 he commaundeth them. M. What follo-
 weth of that? P. For so muche as there is
 double obligation, the one cannot abo-
 lish the other. For if I do one parte of that
 which God commaundeth me, I remaine
 alwayes yet bounde for that which is yet
 to do. M. But in the meane time the same
 is alredy done, and in that respecte thou
 hast alredy satisfied for that parte. P. Al-
 beit that my harte were so perfecte that
 there were nothing in it to be blamed be-
 fore God, that notwithstanding, it coulde
 not serue me for satisfaction, for bycause
 I remaine a debter, seeing that I oughte
 alredy which I haue payed. M. I graunt
 thee that, P. Now if the good works done
 may not satisfie for those which be vndon,
 how shal they satisfie for the euill works
 which I shal haue done against herpresse
 cōmandement of God? M. I haue no more
 to replie. For I see well that I cannot re-
 compence an euill worke with a good :
 and

and that for two causes: The firste, because that I can not do any which is verily good: The other, because I owe the good which I shoulde doe, and yet I am still guiltie for the euill which I haue committed. P. And therfore Iesus Christ Luke. 17. c. hath sayd: When you shall haue done all that which is commaunded you, say ye: We are vnprofitable seruantes, we haue done that which we ought to do.

For what cause there is nothyng but the only sacrifice of Iesus Christ, which may satisfie at the iudgement of God.

M I Do nowe knowe more manifestly what thou wilt conclude by thys whole discourse, and by that which thou hast alreadie sayde concerning this purpose, that there is none but Iesus Christ which may do sacrifice, or any worke acceptable vnto God. P. If that me might doe it of themselves, he then should haue ben giuen to vs in vaine by the Father, to doe that which an other might haue done, beside him. For as Saincte Paule Galath. 2. d. sayeth, he should haue died in vayne, if we might haue ben iustified by the workes of
 P. b. of

of the lawe. M. Thou wilt then saye in
 effecte, that there is none other true and
 perfecte sacrificer, which may offer vnto
 God perfecte sacrifice to make an agree-
 ment betwene him & mankynde, but Je-
 sus Chryst only: sozomuch as he is per-
 fect and without sin: P. We see this rea-
 son, thou haſte yet to note, that which we
 haue already heretofore said: that euen
 as the paine due to our finnes is infinite,
 euen so the sacrifice of Iesus Chriſte, is
 of merite and vertue infinite. Math. And
 what is the cause therof: P. It is not on-
 ly because he is without synne, and with-
 out spotte, as wee haue already heard,
 but also because he is the true and natu-
 rall Sonne of God, and that his humane
 nature is ioyned to his diuine nature,
 which is infinite, of the which his humane
 nature taketh his vertue. Ma. If this di-
 uine nature were not ioyned with his
 humane nature, coulde it not giue lyfe of
 it self, except it toke it of the diuine na-
 ture: Peter. Thou haſte already heard
 howe that his diuine nature is the foun-
 taine: And therefore Iesus Chryſte hath
 sayd: He thate profitech nothyng: so
 wil, if it be considered as separate from

More.

Iohn. 6. g.

hys diuine nature, and from hys holye Spirit, but it is the Spirit whiche giueth lyfe. M. What meaneth hee by that spirit giuing life? Pe. It is y^e God dwelling in Iesus Chryste corporally as S. Paule sayeth, to witte, really, and in deede, reconciling the worlde to himselfe.

Colloſſ. 2. b

1. Cor. 5. b

Of the perfecte obedience of Iesus

Chriſte, vvhiche maketh his
office ſo perfecte

M. **W**hiche is the principall cauſe that maketh this Sacrifice of Iesus Chryſte ſo perfecte, in ſuche ſorte as it hath the power to reconcile vs vnto God, and to ſatiſſie fully for vs at his iudgement? Pe. The perfect obedience whiche he yelded to God his father in the ſame, the whiche is muche more greate and infinite, than the rebellion and transgreſſion: in recompence wherof, he hath yelded to God ſo perfecte an obedience. Math. When was it that he made this ſacrifice, whereby hee hath yelded ſuche obedience vnto God his father? Peter. When by the Eternall Spirit he offered himſelfe vpon the tree of the Croſſe, in the wayche hee hath bozne the

Phil. 2. a

Hebr. 9.d.

Galath. 3.b.

Jeremi. 17.a.

Galath. 3.c.

the curſe and indgement of God, which we had deſerued by oure ſinnes, and he hath turned that curſe to vs into a bleſſing, bicauſe it is the ſeede of Abzaham, by whome GOD hath promiſed bleſſing to all the nations of the earth. **M.** Is it then the cauſe why we confeſſe that he hath ſuffered vnder Ponce Pylate, and that he was crucified, dead, and buried? **P.** It is euen the ſame.

Of the office of interceſſor, and of Advocate of Ieſus Chryſt, and of the vertue of the ſame.

M. **A**ND when he offered by this Sacrifice, did he alſo then the office of interceſſor, praying the father for vs? **P.** The one of the workes is not without the other. for he became not pledge and ſuretie for vs, but ſo with he was alſo oure advocate, and did fully handle our cauſe, to obtaine for vs pardon of our ſinnes of his father, whereof he had no neede for himſelfe. And therfore he hath demaunded that pardon for vs, the which is not only graunted vs, but alſo his iuſtice, his innocencie, his obedience and ſatiff

satisfactiō are accompted ours, as though they were ours, and as though they p^{ro}ceeded frō vs. M. Doth he at this present that office of mediato^r and aduocate? P.

Rom. 8. 34.

Thinke not that he hath done it only for one time, but thou oughtest to vnderstā, that he maketh intercession without cease for vs. M. That notwithstanding he was sacrificed but once, and can be no moze, euen as he coulde but once dye. P.

It followeth not thersfoze, but that the vertue of his sacrifice which he hath once offered for vs, and also his p^{ra}yer which he made in the same, be such, considering they be infinite, that they do extend from the one end euen to the other ende of the wo^{or}lde, and from the beginning euen to

Hebr. 12. 1.

the ende of the same. For Iesus is befoze yester day and to day, and for euer. M. If Iesus Ch^{ri}st do make incessantly intercession for vs, in such sozte as thou sayst, it is then requisite that he be perpetually in Heauen befoze the Father, not onely in hys diuine nature, but also in his humane nature, in the whiche he hath satisfied for vs, and for whose cause he is our intercesso^r, mediato^r and aduocate. P.

If vs

If he were not risen againe and ascended into Heauen, we mighte not onely not hold him for our mediator and aduocate, but also we mought not accompt him for oure lord and oure king. M. for what cause? P. for that that he shoulde not haue ben victorious of our enemies, whiche are the world, the flesh, sinne, death, the diuell, and hell, and shoulde not haue deliuered vs, but shoulde himselfe haue ben vanquished by them. M. We are then assured of this victorie wherof thou speakest, by the resurrection and ascension of Iesus Christ. P. We are not only assured, but also y victorie is the frute which cometh vnto vs by that resurrection and ascension, as also the perpetuall intercession by the whiche we are assured, that we haue the sonne of God in Heauen for our intercessor and aduocate.

Of the two comings of Iesus Christ.

M. **I**f we yet any other pointes to consider vpon the work of redemption done by Iesus Christ? Pet. We haue also therein to consider the two comings of him. M. Which is the firste? P. It is this same wherof we nowe speake, in the which he toke our flesh to accomplish

in the same all the workes whereof we
 haue spoken vntill this presente. Math.
 Church is the seconde? Peter. What
 wherein he shall come, not in the base-
 nesse and infirmities of the flesh to suffer
 for vs as he did in his first coming:
 but in glorie and maiestie, to glorifie
 with him all those which thorough faith
 shall haue receyued him for their sauour
 and redeemer, when he was set forth vn-
 to them by the Gospell: & condemne as
 iudge of the liuing and of the dead, all
 those which would not haue receyued
 him, & acknowledge him for such an one,
 and to make at his enemies his footstole,

¶ Of the person of the holie Ghost.

The tenth Dialogue.

Of the vvoorke of viuification, and of the
 principall pointes to bee considered
 concerning the holie Ghoste.

MATHEVV.

What is there now to be done in the
 matters that we haue yet to handle
 following those which we haue already
 here:

heretofore handled. P. Seeing that we haue already sufficiently spoken of the woꝛk of redemption, we may now speake of the woꝛke of vniuersification and sanctification, whiche is properly attributed to the holy Ghoste. M. Whiche be the principall points to consider in the same? P. There be chiefly two. M. Which is the first? P. It is concerning the person and the nature of the holy Ghost. M. And the seconde? P. Concerning his gifts and graces, and the distribution of them.

Of the diuinitie of the holy Ghost, and of the proprieties ascribed to all the persons of the Trinitie.

M. **W**hat haue we to consider of the person and nature of the holy Ghost? Pet. That he is very God of one very essence and diuinitie with the Father and the sonne from whom he proceedeth. M. How vnderstandest thou that the holy Ghost proceedeth from the father and the sonne, considering that he is one very God, and of the same nature and essence with them? P. Thou must euer remember, that we consider in the nature
and

and essence of God the father, as beginning of all diuinitie: the sonne as his eternall word & wisdom, whereby he doth manifest himselfe: and the holy Ghost, as the vertue of the father and the sonne, by the which he worketh in vs, to make him selfe known such as he declareth him in his sonne Iesus Christe, and to make vs partakers of all his treasures, graces, and heauenlie riches, the which the father hath opened vnto vs in him,

If there be any beginning in the diuine essence, and how the holy Ghost proceedeth from the father and from the sonne.

M. I f the sonne & the holy ghost be one very god with h father, in mine opinion they be also eternall, and without beginning and without ende, as he is. P. It is not to be doubted. M. And yet for all that it seemeth to me, that firste thou imputest beginning to the father, and after that thou placest the sonne, which followeth after ward, as though he had the father for his beginning and then the holy Ghost as following the after, and hauing
D. two

two beginnings, of the which the seconde
 Dependeth of the first, to witte, the father
 and the sonne. P. When I speake so, thou
 must thinke that I admitte no beginning
 neyther in the father, the sonne, nor in the
 holy Ghost, as if they were creatures, co-
 sidering that I confesse that they be one
 only God, and that there is in God ney-
 ther beginning nor end. M. I do well vn-
 derstand that. P. In like sorte thou mayst
 not thinke that I put the one before the
 other, as though the one were the begin-
 ning of the other, in respecte of time, in
 such sorte that the father should be before
 the sonne as touching time, and then the
 father and the son before the holy Ghoste,
 in such sorte that the father should be the
 first, and the sonne the second, and the ho-
 ly Ghost the third and last.

How we ought to vnderstand the order
 whiche is in the persons of the
 Trinitie.

M. I seemeth to me for all that that
 thou saist so, and I cannot otherwise
 vnderstand it, if thou do not better declare
 vnto

unto me thy meaning. P. Thou must vnderstande that a thing maye be called firste or laste in diuers sortes, and according to diuers considerations. Ma. What meanest thou by this? For the firste, a thing is called firste in respect of tyme when it is before an other, and more aunciente than the same. Mathevv. Thou hast declared unto me that I must not so take it in the diuine essence and nature, for so muche as in the same all is there eternall withoute beginning and withoute ende. Peter. It is true, but for the seconde, a thing maye bee before an other in honoure and dignitie, albeit that it be not firste in time, as a king or prince shall be first in dignitie amongst his subiects, albeit many of them may be more aged than he. M. Dost thou say that the father is before the sonne, and the father and the sonne before the holy Ghoste in this manner? Peter. No. For in the diuine nature there is nothing of more or lesse, but there is equalitie in all thinges. M. Thy meaning is then that

no one person of the Trinitie which is in the vnitie of god, is more woorthy or more great than the other. P. We may not otherwise vnderstande it, for if it were otherwise, eyther there shoulde not be one very essence and diuinitie, but sundry, and consequently sundry Gods, of which some shoulde be greater, and some lesse: or els it must needs be that God shoulde be greater and more woorthy than him selfe. M. All these consequences would be very strange. P. There is no doubt. For if they were sundry Gods, they shoulde be no Gods, no not at all. For God cannot be but almighty, all perfecte, and all infinite. M. Thy meaning is then that he must necessarily be all alone. P. Thou maist so very well vnderstande it, for sundry cannot be all mightie, all perfecte, & all infinite. M. I do well vnderstand all that. P. There is also a third maner whereby one thing may be before an other. M. What is it? P. It is when a thing is of suche nature, that it may be without an other, the whiche notwithstanding cannot be without it. M. I cannot well vnderstand what thou sayst vnto me, vlesse thou declare it more plainly

plainly vnto me by example. P. One is before two, for so much as two cannot be, but one must be firste, seeing that two are but a double, to witte, twice one. But one may very well be without two. M. Thou wilt not say yet that the father is before the sonne and before the holy Ghoste in such a manner? P. No. For the father cannot be without the sonne, and the holy Ghost, as the sonne and the holy Ghost cannot be without the father. M. Shewe me then in what other sorte the father is before the sonne, and the father and the sonne before the holy Ghoste. P. Thou must fourthly note, concerning thinges that be equall of time, of dignitie, and of nature, that for asmuch as a man cannot consider and comprehend them all at one time or instante, we do consider them the one after the other, and we place the one before the other, euen as we comprehend and dispose them in our vnderstanding. And euen so, that whiche wee firste consider and comprehend, or that which firste is shewed vnto vs, is firste in order in respecte of vs, albeit that it be equall to the others, of time, of dignitie,

and of nature. M. In so doing that whiche we place firste or laste, is neyther firste nor last in it selfe, but only in our vnderstanding and in regarde of the same, whiche bycause of hys weakenesse, is enforced to departe that whiche is ioyned together, and to deuide that which cannot in it selfe be separate, to the ende that hee may the better comprehend by partes that whiche he cannot wholly at a time comprehend. P. Thou sayest very well. Mathevv. Is it then thy meaning, that in this sorte we please the Father as the first in the diuine essence, and the sonne as the second, and the holy Ghost as the thirde, albeit that all these three diuine persons be in one very essence and equall in all and by all, both in time, in dignitie, and in nature, and in all things which belong to the nature of God? P. We maye very well take it so. But there is yet a fyfthe manner, whiche is also very agreeable to the pointe vpon the whiche we are, the which hath a certaine agreement with that before cited. Mathevv. Whiche is it. Peter. It is among the things that are in suche sorte of one very nature, that the

the one cannot be withoute the other,
and yet for all that the one is as the
spring of the other, and the other as a
dependaunce of the same. Mathevv. Gye
me an example of the same. Peter. The
lighte and the shyning or brightnesse,
cannot be the one withoute the other.
For the lighte doth engender and bring
forth the shyning. And albeit that
the one be not before the other, yet we
gyue the lighte the firste place, as though
it were before the shyning as the mo-
ther of it, euen as also we consider the
sunne before his beames and his heate,
albeit they be all at once. Mathevv.
Thou meanest then that God hath so
declared himselfe to vs in his workes
and in his worde, and by such meane,
and in suche order. Pet. It cannot be o-
therwise vnderstande without ouerthro-
wing of al that which is set forth to vs in
y^e holy scriptures of y^e vnitie of god, and of
the Trinitie of persons, in y^e essence of y^e
same. P. Seeing that it is so, y^e which thou
saist agreeth alway wth y^e which I eue now
said, to wit, y^e that whiche we place firste,
second, and thirde, amongst the persons
D. iiii. which

whiche are in the diuine essence, is more in respect of our vnderstanding, than of the diuine nature, wherein, to speake properly, there is neyther firste, seconde nor thirde, seing there is no difference, neyther of time, nor of dignitie nor of nature: but only in the order according to the whiche God hath manifested himselfe to vs in his word, according as our capacitie may best comprehend him. P. Saying that God is eternall and infinite in hymselfe, and that we cannot comprehend him in that infinitenesse and eternitie, it hath pleased him so to shewe himselfe to vs, making himselfe meete, as thou haste already said, to the rudenesse of our vnderstandings. And therefore he will that we know him, and that we speake in suche sorte in the whiche he hath declared hymselfe to vs by his worde and by hys works, and not other wise.

Of the difference that must be put
betwene the essence and the
giftes of the holie
Ghoste.

M. I Doe not sufficientlye vnderstande
 thy meaning touching this poynte,
 of the nature and diuinitie of the holie
 Ghost: come to the other which is con-
 cerning his gistes. **Pe.** Thou hast to note
 firste, that bycause the Father doth com-
 municate to vs by the vertue of the ho-
 lie Ghost, the graces the whiche he doth
 offer and present vnto vs in his Sonne
 Iesus Chryst, these graces are called by
 the name of the holy Ghost. And therfore
 in the Scripture it is spoken of the holie
 Ghost, as though there were sundry of
 them. **M.** Giue mee an example of that
 which thou sayest. **Peter.** Esay, speaking
 of the graces whiche shoulde be in Iesus
 Chryst, and of the excellent gistes of god,
 wherwith he shoulde be indued in his hu-
 mane nature, hath sayde: The spirite of
 the Lorde shall repose vpon him, the spi-
 rite of wisdom and vnderstanding, the
 spirite of counsell and of force, the spirite
 of knowledge and of feare of the Lorde:
 There is also mention made in other
 places of the holie Scriptures, and chief-
 ly in the Epistles of Saint Paule, of the
 Spirite of adoption and of saythe, and of

Esay. 11. 2.

Rom. 8. 2.

1. Cor. 12.

a. b.

2. Cor. 4. 6

D. v.

the

1. Cor. 5. d

prophecie, & of other such like gifts, w^hch
 the we must vnderstand not of the essence
 of the holy Ghost, but of his wo^rkes and
 effects. M. Thy meaning is then, that we
 must distinguish betwene the nature of
 the holy Ghost, and his gifts & graces? P.
 We must so vnderstand: For when we
 say, according to the testimonies of y^e ho-
 ly scriptures, that the holie Ghost dwel-
 leth in vs, we do not mean that he dwel-
 leth in vs in his nature and proper per-
 son vnited with vs, as the diuine nature
 was vnited in Iesus Chyriste with the hu-
 mane: but that he there dwelleth by his
 vertue, & by his gifts and graces, wherof
 he makech vs partakers.

The eleuenth Dialogue

is of the gifts of the holie Ghoste,
 belonging to the only elect.

Of the number of the gifts of the holy
 ghost, & of the distributiō of them.

MATH. VV.

How manye be the giftes of the ho-
 ly Ghost? P. If thou couldest number
 all

all the graces whyche God giveth unto men, thou moughtest also number al the gifts of y^e holy ghoſt. M. It ſoloweth then that there is no number certain. P. So in dede, excepte we wil preſume to number that which is infinite. M. What notwithstanding, it ſeemeth to me that the Theologians accompte ordinarily ſeaven giſtes and graces of the holy Ghoſte. Peter. Theſe Theologians of whom thou ſpeakeſt, are Papifticall Theologians, whoche knowe neyther what is the holpe Ghoſte, noz yet his giſtes, and therefore leſſe the numbze of them. But bycauſe they haue read neare ſuche a number of giſtes of the holie Ghoſte, in the paſſage of Eſaiab, which I euen nowe alledge, they haue concluded, that they were all comprehended in that number, or at the leaſt they ſaye ſo. M. Thou haſt yet ſe; all that a number of others, whiche are not there comprehended. Saincte Paule ſpeaketh yet of many others cheefly in the Epiſtles witten to the Romans, & to the Corinths, which ar not comprehended in this nūber, as ar y^e giſts of tōgs, of prophecie, of healing, & ſuche like, which he ſaith
are

Ro. 12. b. c

1. Cor. 12. a

b.

are all of one selfe spirite, whiche giueth and distributeth to euery man according as is expedient for him. M. We dothe not then distribute them all to euery man. P. Saying he dothe distribute them according as it is expedient, it followeth, that he distributeth to euery man so much as is necessarie.

Of the diuersitie of the giftes of the holic Ghoste, and of the difference of them.

M. S. eing hee distributeth them not to all, it followeth then that they bee not all necessarie to mans saluation. For if they were all necessarie therevnto, no man coulde be saued, except he had them all. P. Thou hast here to note, that albeit there is but one onely and one very spirite of God, whiche distributeth all hys giftes, yet notwithstanding his giftes bee diuers. Wherefore there muste be difference put betwene them. M. How takest thou this difference? P. In that that there be some that are so necessarie to euery mans saluation, that no man can be saued except he be made partaker of them

in his proper person. M. Be there others without the whiche we may well be? P. There is none but they be verve profitable and necessarie to the Church. For if they were not profitable and necessarie, they shoulde be superfluous and vaine: whiche thing we may not thinke of god. For he hath not done and ordeyned any thing without god and iust cause, without necessitie or greate profite and commoditie. M. I doe well vnderstand it so. P. And therefore we must here consider, that a thing may be profitable and necessarie in two sortes. M. Whiche is the first? P. I wil giue thee example touching the giftes wheresof we speake: For there be some whiche profite nothing, but onely to those which haue them in their own person, and withoute the whiche none may be agreeable to God nor saued. There be others whiche may profite those whiche haue them not, and not those whiche haue them, albeit they haue them not in their owne persones: and the Infidells may haue them, and they not serue them but to their condemnation.

Of the giftes of the holie Ghoste ne-
cessarie for euerie man to ob-
tayne saluation therby.

Rom. 3. 4. a

& 5. a

Gal. 3. a

Rom. 8. c

M. Gue mee example of the one sozt, &
of the other. **P.** For the first, seeing
that none can be iustified noz be made the
Sonne of God but onely by sayth in Je-
sus Chyiste, it foloweth well, y none can
be saued without this giste of faith. And
therfoze **S.** Paule both call this gift and
grace of God, the spirite of adoption, by
the whiche hee adopteth vs for his chil-
dzen in Jesus Chyiste, by the meane and
worke of his holie Spirite. Mathevv.
What vnderstandest thou by that adop-
tion? **P.** Thou knowest well that men
doe call childzen adoptiue, those whiche
be not naturall childzen to them whiche
doe chuse and accepte them for their chil-
dzen: but they are it onely by the loue
and fauoure of him whiche taketh them
for his childzen, and giueth them suche
righte as he mought giue to his naturall
childzen. **M.** Sayest thou then that the
lyke is with vs towarde God? **P.** Seeing
that of nature we be the chyldzen of
wrathe, it dothe then folow that we be
not

Eph. 1. a

Iohn. 1. b.

Eph. 1. b.

not Gods naturall childezen, but that hee maketh vs his childezen, and accompteth vs for such by his onely grace, which hee sheweth vs bicause of the loue wherewith he hath loued vs in his welbeloued Son Iesus Christ, without any of our deservings, but wholly the contrarie. M. Thou callest then that grace & that gift of God, Spirit of adoption? P. S. Paule calleth it so, for those causes which I haue already declared vnto thee. M. Seeing it is so, there is no one of all the elect of God whiche is not made partaker of thys gifte. P. For so muche as God hath predestinate all his chesen, to make them lyke to his sonne Iesus Christ, and inheritozs of his heauenly kingdome wyth him, ther is no doubt but y this gifte is so ioyned w the eternal election of God, y it may in no wise be separate, no moze than the effect from his cause. M. It foloweth then y this gifte is comon to al the elect of God, and proppze to euery of them, & that on the contrarye, all the reprobates are clerey shutte from it. It is certaine that the reprobates are neuer made partakers of thys gifte: for if they were made

Rom. 8. f

par

are all of one selfe spirite, whiche giueth and distributeth to euery man accordyng as is expedient for him. M. We dothe not then distribute them all to euery man. P. Saying he dothe distribute them accordyng as it is expedient, it followeth, that he distributeth to euery man so much as is necessarie.

Of the diuersitie of the giftes of the holic Ghoste, and of the difference of them.

M. S^eing hee distributeth them not to all, it followeth then that they bee not all necessarie to mans saluation. For if they were all necessarie therevnto, no man coulde be saued, except he had them all. P. Thou hast here to note, that albeit there is but one onely and one very spirite of God, whiche distributeth all hys giftes, yet notwithstanding his giftes bee diuers. Wherefore there muste be difference put betwene them. M. How takest thou this difference? P. In that that there be some that are so necessarie to euery mans saluation, that no man can be saued except he be made partaker of them

in

in his proper person. M. Be there others without the whiche we may well be? P. There is none but they be verve profitable and necessarie to the Church. For if they were not profitable and necessarie, they shoulde be superfluous and vaine: whiche thing we may not thinke of god. For he hath not done and ordeyned any thing without god and iust cause, without necessitie or greate profite and commoditie. M. I doe well vnderstand it so. P. And therefore we must here consider, that a thing may bee profitable and necessarie in two sortes. M. Whiche is the first? P. I wil giue thee example touching the giftes whereof we speake: For there be some whiche profite nothing, but onely to those which haue them in their own person, and withoute the whiche none may be agreeable to God nor saued. There be others whiche may profite those whiche haue them not, and not those whiche haue them, albeit they haue them not in their owne persones: and the Infidells may haue them, and they not serue them but to their condemnation.

Of the giftes of the holie Ghofte ne-
cellarie for euerie man to ob-
tayne faluation therby.

Rom. 3. 4. a

& 5. a

Gal. 3. a

Rom. 8. c

M. Give mee example of the one fozt, &
of the other. **P.** foz the first, ſeing
that none can be iuſtified noꝝ be made the
Sonne of God but onely by ſayth in Je-
ſus Chriſte, it foloweth well, y none can
be ſaued without this gifte of faith. And
therfoze **S.** Paule doth call this gift and
grace of God, the ſpirite of adoption, by
the whiche hee adopteth vs foz his chil-
dzen in Jeſus Chriſte, by the meane and
worke of his holie ſpirite. Mathevv.
What vnderſtandeſt thou by that adop-
tion? **P.** Thou knoweſt well that men
doe call childzen adoptiue, thoſe whiche
be not naturall childzen to them whiche
doe choſe and accepte them foz their chil-
dzen: but they are it onely by the loue
and ſauoure of him whiche taketh them
foz his childzen, and giueth them ſuche
righte as he mought giue to his naturall
childzen. **M.** Sayeſt thou then that the
lyke is with vs towarde God? **P.** ſeing
that of nature wee be the chylidzen of
wyathe, it dothe then folow that wee be
not

Eph. 1. a

Iohn. 1. b.

Eph. 1. b.

not Gods naturall childezen, but that hee
 maketh vs his childezen, and accompteth
 vs for such by his onely grace, which hee
 sheweth vs bicause of the loue wherewith
 he hath loued vs in his welbeloued Son
 Iesus Christ, without any of our deser-
 uings, but wholly the cōtrarie. M. Thou
 callest then that grace & that gift of God,
 Spirit of adoption? P. S. Paule calleth
 it so, for those causes which I haue alre-
 die declared vnto thee. M. Seeing it is
 so, there is no one of all the elect of God
 whyche is not made partaker of thys
 giste. P. Forso muche as God hathe pre-
 destinate all his chesen, to make them
 lyke to his sonne Iesus Christ, and inheri-
 tors of his heauenly kingdome wpth
 him, ther is no doubt but y this gift is so
 ioyned w the eternal election of God, y it
 may in no wise be separate, no more than
 the effect from his cause. M. It foloweth
 then y this gift is cōmon to al the elect of
 God, and ppropze to euery of them, & that
 on the contrarie, all the reprobates are
 clerely shutte from it. It is certaine that
 the reprobates are neuer made parta-
 kers of thys giste: For if they were made
 par-

Rom. 8. f

Rom. 8. f

partakers, it should be a very sure testimonie that they were of the elect, and not of the refused: for so much as it is written, that they which are chosen, are chosen to be afterwarde called, iustified, and glorified, and to be made fully lyke the Sonne of God. M. Wylte thou saye the lyke of the gifte of sayth? P. Not only of the gift of faith, but also of the gift of charitie, of hope, of the feare of God, and of persuerance, and other such lyke, which are in suche sorte propre to the electe of God, that none others are made partakers of them.

VWhether charitie iustifie with faith, or else faith onely, and what difference there is betwene faith and charitie in suche a case.

M. If it be so as thou sayest, we are not then saued onely by faith, but also by charitie, and consequently by woorks, and by all the other vertues which thou haue nowe named. P. Why sayest thou so? M. Because that thou haue placed these same vertues among the giftes of the spirit of God, which are necessarye to sal

to saluation. P. In this thou hast to consider, the difference that is betwene the cause and his effects. M. I vnderstand not what thou wouldst say. P. I wil say that the gifte of faith is necessary for our saluation, as the gifte which Saincte Paule doth call the spirite of adoption, byrtauno that faith is the meane whereby we doe communicate of the iustice and of all the benefites of Iesus Chyist, as we haue declared heretofore. And therefore the holy scripture doth ascribe vnto it iustificatio. M. What sayest thou then of charitie? P. I say that it is a gifte which dependeth of the gifte of faith, as the effect of his cause, and as the frute of the tree which byingeth it forth. M. But for somuche as charitie cannot be separated from faith, if saythe be true faith, it followeth then, that if we cannot be iustified without faith, no more may we then also without charitie neyther consequently be saved withoute the one and the other, seeing that our saluation proceedeth of our iustification. P. It seemeth at the first sight that thy conclusion is rightly framed, but it is farre wide. M. Shew me then the fault that is in it.

P.

P. Shoul

Rom. 8. 6.

P. Shouldest thou conclude well, if thou diddest conclude in this sorte : The light of the fire cannot be separated from hys heate, it followeth then that the light cannot shyne withoute heate, and that the heate doth shyne as well as the light? M. He thinketh if I did so conclude it were not muche amisse. P. What notwithstanding in making suche a conclusion thou shouldest confounde the things which are distinguished. For albeit that the lighte and the heate be in the fire ioyned together, as they are also in the Sunne, yet thou seest plainely, that the office and proprietic of the light is other than that of the heate, and that of the heate other than that of the light, and that the effects also be diuers. M. It is true. P. And therefore, eyther they must be distinguished the one from the other, without separating of the notwithstanding, or else they must be so confounded together, that it must be one very thing, to witte all light or all heate. M. Thou meaneist in myne opinion, that albeit that faithe can not be separated from charitie, yet for all that it is so distinguished from the same, that it hath an other

other office and an other proprietie, than hath charitie. P. It is easie to see. For the office of faith is to present vs befoze God all naked and voyde of all iustice, and in his promises to take holde of his graces and mercie, the whiche he offereth to vs in Iesus Christe his sonne, by whose meane we haue communion with hym, and are made partakers of all his benefites, as we haue already declared. Ma. Thy meaning is then that charitie hathe not that office. Peter. It is true. For albeit that faith cannot bee withoute charitie, yet faith goeth befoze it in order, the whiche doth engender it afterwarde. Matheue. How so? Peter. After that we are made partakers of the benefites of Iesus Chryste thorough faith, after that G. D. D. by the same hathe iustified vs by his holye Spirit in Iesus Chryste oure Lorde, he dothe also sanctifie vs, communicating vnto vs his gyftes and Graces whyche are the frutes of faith, to the ende that we shoulde bee dedicated and consecrated vnto hym all the dayes of our lyfe, to serue and honour hym as his

James. 1. 3

childre, regenerate by his holy spirite into
to a newe life. Ma. Thou dost receyue
faith to iustification, and charitie to the
worke of sanctification whiche are both
works of the holy Ghost. P. Thou maist
vnderstand it by the discourses whiche we
haue already made of iustification and
sanctification.

In vvhhat sorte charitie is necessary to
saluation.

M. Charitie is not then necessarie to
saluation, noz other like vertues,
but faith only. P. It is necessary thereunto
and not necessary. M. I do not well vnder-
stand this speache, for it is contrary in
it selfe. P. I say faith is necessary there-
unto as cause of saluation, without the
whiche we cannot obtayne it, for the cau-
ses which I haue already declared. For so-
much as it is the instrument the whiche
the hoie Ghoste giueth vs wherewith to
receiue him, when he is offered vnto vs
by Iesus Christ, and the meane whereby
he doth communicate him to vs in hym
and by him. But charitie is not there ioy-
ned as a cause of saluation, without the
whiche

which we cannot be partakers of it; but as a thing ioyned vnto it, the whiche followeth faith in suche sorte, whiche is the true cause of saluation, as I haue already sayde, that she cannot be separate, no moze than the heate from the lighte, or the moouing or feeling from the life and from the soule. But yet notwithstanding we haue not saluation thereby, no moze than brightnesse by the heate, the whiche we haue of the lighte, or else life by the motion and feeling. M. Charitie then and good woorkes may not be taken for causes, by the which, or by whose meane we obtaine saluation, but onely so farre as they cannot be separated from true faith, by the which we are made partakers of it. P. It is euen so. M. Thou hast here opened vnto me one point that was very harde to vnderstande, the whiche seemeth to me very well worthy to be diligently noted. For there be fewe whiche do well vnderstande it. Peter. If all men did well vnderstande it, there woulde be no moze difference betwene the Christians touching iustification, and touching faith and woorkes,

and grace and merites, and the causes of ours saluation for that whiche we haue sayde of charitie, is also vnderstande, of all the other vertues and woꝝkes of the regenerate man, as I haue already sayde, whiche are the frutes the which Saincte Paule doth call the frutes of the spirite, and the which he doth oppone to þe frutes of the fleshy.

Galath. 5. c. d.

Of the regeneration of a Christi-
an man.

M. Seeing that thou arte lighted vppon the pointe of regeneration, me thinketh that it should be also comprehended among those gistes of the holy Ghost, the which thou sayest do belong but to the elect of God, and be so necessarie to saluation, that none may attayne vnto it without them. **P.** It must be so vnderstande, for it is of the chiefe of them, and in very deede it is the principall pointe whiche maketh vs to vnderstande the cause, why we do cal woꝝke of viuification and sanctification that thirde woꝝke of God, whereby we say that God hath declared him

himselfe vnto men . Ma . Expounde the same to me somewhat moze plainely .
P . Thys worde of regeneration, as thou mayest well vnderstande , importeth as muche, as a man moughte saye newe birth, as if after that we are once bozne, we are bozne yet agayne . Mathevue . ¶ See well that the worde of regeneration, importeth euen so . Peter . And therefore it importeth smythwith a reformation of the man , whiche is a rising agayne from the deade , whiche is wroughte in the Spirite, as the last resurrection shall be wroughte in the fleshe . Mathevue . ¶ What meanest thou by that resurrection of the Spirite ? Peter . Seeing that thorough sinne man is deade of spirituall death, whiche byingeth afterwarde death of the body, he is as it were risen from that deathe, when by Iesus Christe he is in suche sorte deliuered from sinne, that he is by the vertue of hys holyc Spirite made as it were a manne thoroughly newe , or as a manne who hauinge bene deade shoulde haue recouered hys lyfe , and shoulde bee raysed agayne . Mathevue . Thou
P.iii. put

puttest then so great difference betwene the man whiche abideth still in his firste nature corrupted through sinne, and hee which is deliuered from the same corruption, and is quickened and regenerated by the holy Ghoste, as thou puttest betwene a dead and a liuing man. P. There is no difference, but in asmuch as the spirituall death is much more woorthy to be called death, than is the corporall death, and that the estate of the man dead thorough sinne, is much more perillous and dangerous than is the estate of the man which is dead but bodily.

Of the life of the regenerate man.

M. Seeing that man is as it were risen from death and bozne a new, when he is regenerate by the holy Ghost, it followeth then necessarily that he do other works, after that he is regenerate, than he did befoze his regeneration. P. Thou mayest wel vnderstand that if there be so greate difference betwene the mā regenerate & the not regenerate, as is betwene a dead and a liuing man, it must also necessarily come to passe, that there be as
great

great difference betwene the workes of the one and the other. M. I do euen so vnderstand it. P. And therfore Iesus Chryſt hath ſayd, that what is bozne of fleſhe is fleſhe, and what is bozne of the ſpirite is ſpirit. For euen as a dead bodie can bring forth but infection and corruption, euen ſo on the contrary, a liuing body doth the workes of lyfe, becauſe of the liuing ſoule that he hath more than hath the dead bodie. M. It ſoloweth then, that the faith wherby man is viuified and regenerate, is vnto him as the ſoule, which bringeth to him ſpiritual life, and that the vnfaiſhful, and not regenerate man, is as a body without a ſoule. P. S. Paule following the propbet Abacuk, giueth thee plainly to vnderſtand that it is ſo, by that whiche he ſayth: The iuſt man ſhall liue of his faith. Wherefore if the iuſt man do liue of his faith, it followeth then, that faith is to his ſoule, to giue it ſpirituall lyfe, that whiche the naturall ſoule is to the bodie, to giue it corporall lyfe. Matheue. Where are then two things to be conſidered in the regenerate & ſpiritual man: ſo wit, faith which is in him as the ſoule

Iohn. 3. 6

Abac. 2. a
Rom. 1. b

P. b.

whiche

whiche giueth him spiritual lyfe, euen as the soule naturall which giueth corporall lyfe to y^e body, & then the workes of y^e spirit are ioyned to it, which are the workes of faith, which is the spiritual soule, euen as the workes of life, proceeding from the soule are in the liuing man. Peter. Thou mayst well iudge, that as the liuing man hath not onely lyfe, but also mouing and feeling by the power of the soule that is in him, euen so the man regenerate by the spirit of God, is disposed by the same to doe spirituall workes, which are the workes of lyfe, where as he did the workes of death, whilst he was dead throughe sinne not being regenerate by y^e spirit of God.

The twelfth Dialogue is
of the giftes of the holie Ghost,
whiche are common to the elect,
and to the reprobates.

Of the giftes of the holie Ghost which men may haue & not be chosen of god, and without the which the elect may be saued touching themselves.

MATHEVV.

Doe nowe better vnderstande
than before, why thou doest
call the thude worke of God,
the whiche thou attributest to
the hclý Ghoste, worke of vniuersification,
and soz what cause the holie Ghost is cal-
led the quickning spirite. Where resteth
nowe that we speake of other of his gif-
tes, whiche thou hast sayde maye serue
to the Saluation of them whyche haue
them not, withoute seruing at all them
whiche haue them to their saluation. P. I
will shewe thee by example that whiche
thou askest, we maye place in this ranke
the gift of toungs, the giste of prophete
or preachyng, the giste of miracles, and
suche other lyke. Math. Dothe GOD
sometyme communicate these gifts vn-
to the reprobates and vnfaithfull?
Peter. When doest not doubte but that
hee dothe distribute them to the electe
and the faithfull when it pleaseth him.
Math. I may not doubt thereof, seeing I
haue the examples of the prophets and of
the Apostles whiche witnesseth it vnto me.
P. But

P. But albeit that these gifts be communicate to diuers of the elect and faithfull, yet they are not giuen generally to all, neither to euery one specially, and as the others wherof we haue already spoken: and on the other syde, they be not giuen in equall and one measure to all those to whom they be giuen. For the one sorte haue them in greater number and greater abundance than the others. M. Giue me example of that which thou sayst. P. Saint Iohn Baptist was so excellent a Prophet, that he was by Iesus Chyriste preferred to all the other Prophets which were before him: and yet we reade not that he had the gift of tongues, as the Apostles had. M. It seemeth also to me, that it was not necessarie, for so much as he was not sent but to those of his owne nation. P. And therefore I say with Saint Paule, that the holy Ghoste distributeth his giftes to euery man, as is expediente for him. But to come againe to S. Iohn Baptist, no more had he the gift of miracles. For it is written of him playnly, that he did none at all. M. I thinke also, that there were many of the Prophetes which

Math. 11. b
 Luke. 7. d

which had but the gift of prophetic, without the gift of either miracles or toungs, sozomuche as they did prophetic but in the Church of Israel, and among people which vnderstood their natural speech. M. The syne not many prophets y haue had the gift of miracles, as had Moyses, Elie, and Elize. But the Apostles hadde bothe the giste of prophetic, miracles, toungs, and suche lyke.

John. 10. 8.
Exod. 7. 8.
9. 10.
1. Kings. 17. d
2. King. 1. c. d
2. a. 4. f. g.
5. c. d. 6. c

Of the gistes of the holy Ghost giuen to the wicked.

M. I knowe nowe well by these examples, in what sorte these gistes bee distributed to the faithfull, albe it they be not distributed to euery one in verie number and portion, euen of those which are made partakers of them: but thou haste not yet proued how these gistes are also somtyme bestowed vpon the reprobares and vnfaithfull. P. I wil shew thee first the testimonie of Iesus Christ which sayth, that many shal say vnto him at the later day, Lorde, Lorde, we haue prophetic, and driven out diuels, and wrought great effects in thy name: vnto whom he

Math. 7. d
These are counterers, force-ers, and suche lyke.

shall

Shall saye : I know you not, depart from
me ye workers of iniquitie. M. Perad-
venture they shall boast them selues fals-
ly of that whiche they neuer did. Pet. To
resolue this difficultie, thou hast beside it
the examples, not onely of Balaam, of
Haulc, and of Cayphe, whyche haue
prophecied, but also of Judas, vnto
whome not onely the gite of prophetic
and office of Apostle was giuen, as it
was to his other fellowes, but also the
gite of miracles. M. Howe mayst thou
knowe for certayne if that Judas hadde
the gift of miracles? Peter. Bicause that
when Iesus Chryste did giue it to hys
Apostles, Judas was not put out of the
number, but was comprised in the num-
ber of twelue, vnto whiche the Evan-
gelistes witnesse, that this gite was gi-
uen by Iesus Chryste. Math. That whi-
che thou sayest, hath some apparence.
Peter. And on the other side, thou mayst
not find it strange, that the gift of mira-
cles was giuen vnto him, whiche is far
lesse necessarie to the Church than the
gift of prophetic and office of Apostle.

Numeri. 23.1

6.2.24.2

2. Pet. 2.1

2. Sam. 19.2

Iohn. 11.8

Math. 10.2

Luke. 9.2

For vvhat cause God sometime dothe cō-
municate to the wicked of the giftes of
the holie Ghost, the which he doth
not cōmunicate to the electe.

M. **S**eing that these gifts be so noble &
so excellēt, it abasheth me that God
sometime distributeth them to y^e vnfayth-
ful & reprobate, rather than to the fayth-
full & elect. For albeit that in the time of
Balaam, Saule, Cyphe, & Judas, many
of the faythfull and chosen were endowed
with these gifts, yet notwithstanding the
greatest nūber of thē had thē not at al, but
had only those gifts which are proper and
cōmon to al the elect and faythful. P. It is
true: but thou muste note that God will
haue it so, chiefly for two causes. M. Whi-
che is the first? P. It is that he will giue
vs to know what difference we ought to
put betwene these gifts, to the ende that
his elect mought know which are the most
excellent, and what fauour he hathe shew-
ed to them more than to the others, in
communicating them vnto them. Math.
Whiche is the other reason? P. It is that
God will shewe howe passing excellent
a wor

a woꝝker he is, whiche can vse al instru-
mentes bothe good and bad, yea the very
diuels to make them serue to his gloꝛie,
and to the edification and saluation of his
Churche when it pleaseth him. But see-
ing that he may well do by his elect that
whiche he dothe by these wicked instru-
ments, why dothe he not rather this ho-
nour to his childꝛen than to his enimies.
P. He dothe no dishonour to his childꝛen,
but doth them great honoꝛ, when he con-
strayneth the very wicked to serue them
will they nill they. M. There is a point
wel woꝛth the note. P. On the other side
he honoureth the enimies the moze, but
putteth them to greater confusion, and
maketh them moze inexcusable, in so
muche as thozough their owne fault, they
haue abused his giftes.

Of the giftes of God which are moste ex-
cellent and most to be desired.

M. F. So muche as I can vnderstande
by this, thou esteemed the first gif-
tes wherof thou spakest, to be muche
moze excellent and necessarye to eue-
ry one in his particular, than the others
wherof

Wherof thou spakest in the seconde place.
P. Thou mayest well thinke, that the
gifts which God hath chiefly prepared for
his elect, are the most principall, and those
whome he most esteemeth, and of the
which also he willeth that we haue most
care, & namely for two causes. M. Shewe
me the firste. P. It is, that these gifts
make vs moze like to God than the o-
thers do. For we are reformed in deede
to his Image by them. Mat. Shewe me
something moze plainely what thy mea-
ning is. P. Albeit that all vertues are in
God in all excellencie and full perfection,
yet notwithstanding the chiefe vertue
that he will haue acknowledged in hym,
and by the which he will chiefly be glozi-
fied, and that also whiche maketh him to
vs most amiable, and whiche is most con-
uenient and necessarie for vs, and whiche
doth best declare vnto vs his true nature,
it is his goodnesse. M. Wilte thou also co-
clude thereby, that he doth moze esteeme
those gifts whiche make god those who
haue them, than the gifts which may bee
in men withoute making them god, and
yeelding those better which are partakers

of them, albeit they mought serue others, to bring them to the communion of these other moze excellent gifts. P. It is so.

How the gifte of prophetic may serue to the saluation of those vvhich haue it not, and not of them vvhiche haue it.

M. T By meaning is, so farre as I can vnderstande, that a man may haue the gifte of prophetic, by meane whereof God will call his electe to his knowledge, and notwithstanding he by whome he shall call them, shall not himselfe haue the same true knowledge wherewith God maketh himselfe knowen to his elect, and by the which he maketh them like to himselfe, and are brought to honour him. P. I do so vnderstande it. M. But how may a man giue that whiche he hath not? P. How may a whetstone make sharpe an yron, seeing it is but a stone and it selfe cannot cut? And how may a bell call and cause people to come to the sermon wherunto it selfe goeth not, nor may go. M. Is it the like of the matters whiche we now handle? P. Thou hast two pointes to lye in

in this. M. Which is the firste: P. It is that the ministers by whome God is seru-
ued, doe not communicate the giftes of
God, but as instrumentes, but it is God
himselfe whiche doth communicate them
by them, as he which is the Lord and mas-
ter, which hath them in his power to di-
stribute and retaine at his pleasure. M. I
thinke in dæde if these giftes were in the
power of the ministers and instruments
wherewith God serueth himselfe, al those
whiche shoulde heare their doctrine, and
which should receiue of the outwarde
Sacramentes, whiche they administer,
shoulde be made partakers of the giftes of
God whercof they be ministers and dis-
pensatozs so farre as toucheth their mini-
sterie. P. Experience teacheth vs y^e which
thou sayest. Yet notwithstanding we may
not contemne the ministerie of man, whe
it pleaseth God to serue himselfe with the
whatsoever they be, provided that we be
assured that they set forth to vs purely
the things of God.

Of the true knowvledge of God proper
only to his elect, and of the generall
vvhich is common to all men.

D. is,

M. Which

M. Which is the other point that thou sayest I had to note vpon this matter? P. It is that we must consider the knowledge of God in two sortes. M. How is that? P. There is one knowledge of God whiche causeth men as soone as they haue it, to glorifie him as belongeth vnto him. What is the true knowledge of God whiche deserueth suche a name, and which is proper to the only elect of God, and is neuer separate from true faith in him. M. What other sorte of knowledge is there yet? P. There is one generall and common to all as well faithfull as vnfaithfull, the which is sufficient enough to condemne all men befoze God, but not to saue them. M. Howe doest thou vnderstande that it is sufficient to condemne, and not to saue? For it seemeth to me that it were better not to haue suche a knowledge than to haue it. P. It is the knowledge of God, whereof Sainct Paule speaketh in the beginning of the epistle to the Romanes, the which condemneth men, in so much as they haue sufficient knowledge of God to know that they ought to honour and glorifie him, and yet not with an

withſtanding, they neyther honour noꝝ
gloꝝifie him according as he hath declared Rom. x. c
himſelfe to them, and as they know him:
wherein they ſhew their malice, peruer-
ſitie, and ingratitude, the whiche maketh
them wholly inexcusable. M. But ſeing
that this knowledge is not ſo greate that
it can induce vs to gloꝝifie God as is
meete, is there at all no excuſe foꝝ them?
P. If they did gloꝝifie him according to the
meaſure of their knowledge, there ſhould
be yet ſome apparance in that which thou
ſayeſt, albeit that ignorance ſhall excuſe
no man, foꝝ ſomuche as it proceedeth of
finne, whereof the faulte cannot be im-
puted but to man. But they ſhew theyꝝ
naturall peruerſitie and malice in the
ſame, that they make none accompte
to gloꝝifie God as God, accordingly as
they know him.

Hovv that the vvicked vvwhich prophecie
do vnderſtand or not vnderſtand,
their ovvne vvry prophecies.

M. **T**he meaning the is, that they whi-
che haue the gifts of God, whereby
A. iij. they

they may serue to the saluation of others and in the meane time do not profite themselves, haue euen suche a knowledge of God, as is that whereof thou nowe haste spoken. P. There are yet diuers considerations vpon the which thou concludest. For there are some whiche haue prophesied of things which they themselves well vnderstode, and there be others whiche vnderstode not their owne prophesies. M. Gue me example therof. P. Balaam did well vnderstande that whiche he prophesied of the children of Israell. For he well did know that people to be blessed of God. But Cayphas prophesied not vnderstanding what he sayde, for he ment of one, and the spirite of god who made him to speake so, made him to speake an other which he vnderstood not himselfe. M. Caiphas was then the mouth of God and the mouth of the Deuill all at once. P. He was the mouth of God, in so muche as God made him to say, that his people coulde not be saued but only by the death of his sonne Iesus Christe, but he was the mouth of the Deuill according to his intente after the whiche he so spake. For he

he did not speake according to the meaning of the hoip^e host, but as a murderer an enemie of truth, pretending the death of Iesus-Christe, because of the hatred which he had toward him.

How that the true knowvledge of God comprehendeth both the vnderstanding and the vwill.

M. I f Cayphas vnderstode not his prophetic, I do not greatly maruell although it profited him not. But I do more maruell of Balaam, that he did not better profite by his, than he hath done, forsomuche as he hath had sufficient vnderstanding to leade him rather to follow the people of G D D than his enemie s. Peter. There are yet two pointes to be noted herein, by the knoweledge whereof thou mayest vnderstande the better the cause which letted Balaam to profite better by his prophetic, and by the knoweledge of God which he had. And in like sorte thou mayest iudge of all others like. M. Whiche are those two pointes? P. A man cannot well honoure God, if firste he knowe hym not as
 A. iij. he

he ought to know him, & he cannot know him in such sorte excepte he be first deliuered from two great euils which are in him by the meane of sinne. M. Which are these two great euils? P. The one is the ignorance that hath possessed his vnderstanding. M. And the other? P. The malice which hath corrupted not only his vnderstanding, but also his whole will, and consequently all the affections which are in him. M. Doth the true knowledge of God comprehend the vnderstanding and the will of man? P. If the true knowledge of God doth cause man to honour him, it muste then necessarily come to passe, that thereby manne is reformed as touching his vnderstanding, harte, will, and all other his affections, seeing that he cannot well honour God, if he loue him not with all his vnderstanding, and with all his harte, and with all his soule, and with all his power and forces.

Deuter. 6. 5.

Math. 22. 37

Luke. 10. 26.

Of the true and full reformation of man,
and of the partes thereof.

M. B^p What meane may a man be so perfectly reformed as thou sayest?

P. After

P. After that the vnderstanding of man thowow sin hath ben blinded by the darknes of erroꝝ and ignozance, the which it hath bzought to himt, he vnderſtāding, can not be well refoꝝmed, if God by his heavenly light doe not dꝛyue away theſe darkneſſes, and the ignozance that there is, to giue him true knowledge of God his Creator. M. In what ſoꝛt alſo is the wil refoꝝmed? P. When God hath changed it from euill into good, and where it is rebellious to his, he maketh it lyke vnto the ſame. M. Wilt thou then ſay that a man is not fully regenerate if his will and vnderſtanding be not alſo refoꝝmed? P. Hee can not be ſuilly, if that all that which hath ben coꝛrupted in him thowow ſynne, be not repaired and reſtoꝛed by the grace of God.

Hovv that ignorance and malice are contrary to true regeneration and reformation, and hovv there is either more or leſſe ignorance and malice in ſome than in other ſome.

M. **W**ilt if a man be not thowowly regenerate & refoꝝmed of all theſe two parts

D. b,

parts

partes, may be not at the least be of one of them? P. If he be not of them bothe, we maye not properly call him regenerate and reformed. And yet notwithstanding, I confesse that among them whiche are not regenerate and reformed by the spirite of God, some haue more malice than ignoraunce, and others more ignorance than malice, whiche are the two vices the most contrarie to true regeneration and reformation that may bee, whiche comprehend the vnderstanding and the will. For ignoraunce is properly reposed to the vnderstanding, and malice to the will.

Of those vvhiche offende more thorow malice than by ignorance.

M. Shew me by exāple what thy meaning is. P. Lette vs take againe in hand þe exāple of Balaam. Whon mayst wel know by what he hath sayde & done, that he was more malicious than ignorant. For he knew well inough the way that he ought to walk: but couetousnesse wherewith he had his hearte filled, did let his will not to agree with the knowledge of God which he had. M. If I haue well

well vnderstode that whiche thou haste
 alreadie said of the knowledge of God, it
 seemeth to me, that a man maye not call
 that of Balaam true knowledge of God,
 for so muche as it was not suche that his
 vnderstanding was so well lightened by
 the spirite of God, that he did forthwith
 praise and guyde his hearte and will to
 glorifie God as he oughte. Pet. That
 which thou sayest is true: And therefore
 I did not cleane exempt Balaam of igno-
 rance, when I sayde, that there was in
 him moze malice than ignorance, but I
 would giue to vnderstand that ther was
 ignorance in him, albeit the malice was
 the greater: for if hee had knowne God
 as he ought to haue done, he hadde forth-
 with loued him, and woulde haue endea-
 uored himselfe rather to please him than
 the king Balaac, and woulde not haue
 preferred the worldly honour and profit
 which he looked for at his hand, to y^e loue
 of God, and to his giftes and graces. M.
 Giue mee yet some crample to this pur-
 pose, by whiche I may better vnderstand
 this matter. P. Take Annas, Cayphas, y^e 1. Cor. 1. b
 Scribes and Phariseyes, and suche lyke. Act. 3. c.

For

Math. 12. b
Iohn. 5. 8
2. g.

For albeit they did not truly knowe Iesus Christ as þe apostles & the other faithfull did, yet had they knowledge inough to cōdemn them bicause þe their own malice did moze let the to acknowledge & receyue him as their Sauour, than did the ignozance that was in them.

Of those whiche sinne more through ignorance than through malice.

Act. 8. 1. 9. 2
1. Tim. 1. c

M. I Am satisfied wpth the examples that thou haite already alledged of those which sinne moze of malice than of ignozance, Giue me now examples of the others whiche offend moze of ignozance than of malice. P. Seeing we haue spokē of phariseys, thou haite an euident example of S. Paule, if thou do cōsider whē he was a pharisey and a persecuter, befoze þe he was conuerted to the Gospell. M. I know wel that he was then a greatese persecuter of the Christians. Pet. He dothe playnly confesse it himselfe. But he did not persecute them with so euill a conscience as the Scribes and Phariseis did persecute Christ and his apostles For he did moze of ignozance than of malice, as he himselfe dothe witnesse. M. But was there

1. Tim. 1. c

there also no malice in him? P. As I doe not clarely exempt from ignorance those which offend moze of malice thā of ignorance, even in like sort do I not exempt clarely from malice those which offende moze of ignorance thā of malice. M. Thou meanest then that bothe sorts haue both ignorance and malice in them, and that there is no difference betwene them, but only in the muchnesse or littenesse of the ignorance and malice of eyther sorte. P. Thou moughtest well vnderstande it by that which I haue sayd: And therfoze we say, that they whiche offende moze of ignorance thā of malice, offende by zeale Rom. 10. 3 without knowledge, and the others whiche fight against the knowledge whiche they haue, do sinne and fight moze openly against their owne conscience, and in very deede oftentimes go so far, that they sinne agaynst the holle Ghost, the which as Iesus Christe witnesseth, shall neuer Matth. 12. 3 be pardoned of God, because that he fighteth openly against the grace and the giftes of the holle Ghost, without the which no man may ever obtaine pardon. M. I woulde gladly that thou diddest expounde

pounde vnto me some thing moze familiarly what this sinne of the holy Ghost is: for there be verie fewe that are fully resolved therein. P. I woulde shewe thee myne opinion, but the matter would be too long for this present, wherfoze let vs follow our purpose which we haue begon.

Of the comparison betwene those which offende of malice, and those whiche offende through ignorance.

M. I Judge these last which offed of malice to be much worse than the first, and further off frō the kingdom of God. P. Thou iudgeth right well: For ther is yet better saide of Religion and greater testimonie of the feare of God, and of loue toward him, in those which sin of ignorance and thowze zeale, without knowledge, than in them whiche sin as of purpose determined, and against their owne conscience, which testifieth vnto them of the gods which they will not solowe, and condemneeth the euil which they do. M. It seemeth to mee also that they whiche offend more of malice than of ignorance, be further off from the nature of God, & that they

they haue moze of the nature of the diuell than the others. P. It is euen so: for the diuell hath muche moze malice than ignorance. M. I thinke in dede that he doth not often offende of ignorance, but only of malice that is in him. P. And therefore I said heretofore that there was nothing wherein man didde moze resemble God, and wherein he did better expresse his image, than in godnesse. For it is a vertue the whiche God doth neuer communicate but to his elect.

Of the difference which God vseth in the dispensation of his gifts betwene the elect and the reprobates: and how the wicked corrupt and abuse the giftes of God.

M. **A**nd doth he communicate his other vertues to the reprobates?

P. To speake properly, God doth not communicate his vertues to the wicked and to the reprobates. For albeit he bestoweth vpon them of his gifts and of his graces, yet are they not vertues in their person, as they be in God and in his elect. M. Verby so? P. Bycause they doe abuse
and

and peruert them as dothe the diuell, in such sorte that whereas they should serue to the honoꝝ of God, it is no thank to the that they dishonoꝝ him not by them: And on the other side, bicause they do so foule the, not reporting the to the glorie of god as they ought to do, but do cleane contrarie, they do infect and enpoyson them, as muche as in them is, by the venim which the diuell hath put into their heartes and vnderstandings, in suche sorte that they be in them, so farre as concerneth theyꝝ person, as a meate, whiche of his nature beeing good, mought be coꝛrupted by poyson. M. Declare this to mee some thing moze easily, and giue mee some exam-
 ples. P. We consider in God chiefly his power, his wisdom, and his goodnesse, whiche are thre excellent vertues, to the whiche all the others may be referred. Nowe if his goodnesse were not ioyned with his power, and his wisdom, his power should be tyrannike, and his wisdom cautele & craft, as it is in the diuell. But the goodnesse that is in him, is the cause that he neuer abuseth his power & his wisdom, but maketh it alway to serue

serue his iustice and clemencie, his mercie and charitie, and all his other like vertues which procede al from that infinite goodnesse whiche is in him, whiche is the fountayne, and which is goodnesse it selfe.

M. Wille thou say by this that God doth communicate of his power, of his knowledge, and of his wisdom to the wicked and reprobates? P.

I say more than that, for I say he communicateth of it euen to the very deuils: but not of his goodnesse nor the true vertues which procede of the same. M. How vnderstandest thou it? P.

We cannot denie but that the deuils be marvellous strong and mightie, & muche wiser than are all men. So more may we in like sorte denie but that they haue receyued this power, knowledge and vnderstanding of God, wherefoze we maye call them mightie; and wise in the sense that men take these names. M. It seemeth to me that we may saye the like of Tyrants and of many other men, of whome the one sorte are mightie and strong, & the others skilfull, wise & graue according to the world: & an other sort haue both these qualities together, and yet for al that they

R.

be

be not honest and vertuous men, but vicious and wicked. P. It is bycause they do abuse these gifts of God, and therefore their power is violence and tyrannye, and their wisdom and vnderstanding craftie and malice. For the true power and wisdom maye neuer be separate from godnesse and other vertues.

VVhat cause men haue to glory of the gifts of God, and of vvhich qualitie, and vvhiche be those men that ought to be most esteemed.

M. I See nowe well that men haue no greate occasion to glozy in the giftes of God which they haue receyued, if they haue not receyued those same, whereby they may be made the children of God, and made like to him, in godnesse, iustice and holynesse, and by whose meanes they are fashioned and framed to make all the others. to serue to his glozy, who hath giuen them vnto them, considering that they serue them not but to greater condemnation, if that they haue not those which are the principall. P. There is yet this more, that

that withoute these giftes whereof thou
 speakest, the most excellent and most of
 estimation in the world may not greatly
 glory in any thing whatsoever, wherein
 the deuill hath not more iust occasion to
 glory than they, yea verily, if they should
 propheticke or shoulde do miracles. M. And
 yet me do muche more esteeme those same
 gifts, and power, knowledge, wisdom, e
 eloquence and such like gifts, than they do
 godnesse, iustice, holynesse, innocencie, &
 such other vertues which followe and ac
 companie them. For if a man be but an
 honest and vertuous man, not hauing
 those other gifts which are of more great
 shewe before men, and whiche men haue
 in greater admiration, he shall not bee
 esteemed, but shall bee contemned as a
 poore vile and abiecte man. On the con
 trarye if a man haue these other giftes,
 althoughe he bee otherwyse vicious
 and wicked, yet shall hee bee euermore
 esteemed and aduanced among men.
 Peter. I confesse that which thou sayest.
 And so by the same verbe meane the
 Deuill myghte bee preferred into the
 honestest manne of the worlde. For as

R. y.

I haue

I haue alredy sayd, he is moze excellent
 than any man in all those thinges wherof
 the most bzaue and most excellent of the
 world may glozy and vaunte them. M. I
 see well they do greatly deceiue theselues
 therein, & that an honest man, which hath
 the true feare of God and lieth holy, is
 much moze to be esteemed, than al y most
 mightie, skilfull, wise, experimented and
 discreete, and all the most excellent that a
 man mought finde in all things, if y feare
 of God, godnesse, iustice and holynesse be
 wanting. P. Thou concludest very well.
 And therfoze Iesus Chyist sayd to hys A-
 postles, whiche did glozy bycause the de-
 uills were subiect to them, by meane of y
 giste of miracle which was giue to them:
 Reioyce not, saide he, in that that the spi-
 rites are subiecte to you, but reioyce in
 that that your names are writte in Hea-
 uen. M. What meaneth he thereby? P.
 That they should much moze esteeme the
 fauoure whiche God had shewed vnto
 them in that that he had chosen them to
 be his childezen and heires, and that he
 had made them partakers of the gistes, by
 meane whereof they haue obtayned such
 a bene-

Luke. 10. d

Iohn. 17. b.

a benefite, than in that that he gaue them
 the gifte of miracles, yea indeede, than in
 that that he made them Apostles. For
 Judas was chosen an Apostle, and had
 the gifte of propheticke and of miracles, as
 we haue alreedy sayde, but for that he was
 not of the true chosen which were chosen
 to be the childe of God, the gifts which
 he had receiued of him serued him not but
 only to more greiuous condemnation.
 And therefore Iesus Chyriste did call hym
 Deuill, because he had not those other
 more excellent gifts of God, by which
 he mought haue bene reformed to his
 Image as the other Apostles were. Iohn. 6. 3.
 Thou touchest here thinges whyche do
 well deserue to be noted, to the ende that
 we please not our selues nor glory at all
 but in the grace that God doth shewe vs
 in Iesus Chyriste. Peter. For that cause
 Saincte Paule dothe also witnesse, that
 if a man had the gifte of tongues in so
 great perfection that he could speake the
 very language of Angells, and although
 he coulde by the gyfte of miracle remoue
 mountaines from one place to an other,
 yet notwithstanding it should be nothing
1. Cor. 13. 21

if he had not charitie, the which doth testifie, that there is true faith in the man that hath it, but also maketh the man like vnto God, insomuch as Saint Iohn saith, he is charitie it selfe.

I. Iohn. 4. b.

The thirteenth Dialogue is of the Church, and of the ministerie of the same,

MATHEVV.

DO now well vnderstande the difference that thou puttst betwene the giftes of the holie Ghost, and how much some are moze excellent and moze necessarie, and moze to be desired than others: And therefore if thou haue no moze to saye at this presente, neyther concerning his person, ne yet his giftes, it seemeth to me, that it shall be good that we speake now of the Church, wherof wee haue not yet spoken, Peter. It is one of the chiefe pointes, whiche we haue yet to handle.

For

For the Church is the same wherein
 God dothe open all the treasures of his
 graces and gifts, whereof we haue
 euen nowe spoken, and for whose sake
 he giueth them, to whom he giueth
 them. Mathevv. Shewe me then what
 the Church is. Peter. If we take the
 name of the Church in generall, it
 signifieth assemble or companie, but
 when we speake of the Church of God,
 we take it not only for an assemble
 and companie of all sortes of peepie,
 but for a companie and assemble of
 men, the which God hath cho-
 sen from others, and hath consecra-
 ted and sanctified them vnto himselfe
 in his Sonne Iesus Chryste by his
 holie Spirit. Mathevv. Is that the
 cause why she is called holie? Peter.
 Yea, and why she is also called the
 Communyon and Communitie of
 Saindes. For there is none other
 communitie or companie which is
 holie, and is gouerned and guided
 by the Holie Ghoste, but onely
 this, which dothe acknowledge Je-
 sus Chryste for hir onely Heade,

A. liij.

King,

John. 17. e.
 Ephel. 1. o.

Ephel. 1. b. d.
 5. c.
 Collos. 2. d.
 1. Cor. 6. a.
 12. d.

Iohn. 9. f.
Iohn. 17. c.
Rom. 1. a.
1. Cor. 2. 2.
2. Cor. 1. a.
Ephes. 1. a. 2. a.

king, Sauoure and redeemer. M. Which
be those Sainctes whereof she is called
the communion? P. They be all the true
faithfull whiche by faith are made mem-
bers of Iesus Christe whiche is the holy
one of holy ones, the whiche hath giuen
higholy spirite to his Church to sancti-
fie it. And therefore Saincte Paule dothe
call all Christians Sainctes.

Of the sanctifying of the Church, and of
the members of the same.

Ephes. 2. d. 4.
b. c. d.
2. Cor. 1. d.
Rom. 6. b. s. b.

M. B. What meane is it that God dothe
sanctifie hys Church to hymselfe
by his hely spirite? P. By faith in hys
Sonne Iesus Christ, by the whiche she is
vnited and ioyned to him as is the body
to his head. Wherefore she is also a par-
taker of the same very soule which is in
the head, the whiche giueth it corporall
life. For the head liueth not by one soule,
and the rest of the body by an other, but
do lyue bothe by one very soule, so so
much as the head and all the members
of the body are but one body and not
many. Mathew. Seeing it is so,
mighte they then bee of that holy com-
panie

partie and assemblie but those which haue true faith in Iesus Chyiste, and whiche for that cause are called faithfull. Peter. It is easie to vnderstand. M. Seeing that they haue faith, they are all then also made partakers of the giftes of the holie Ghost, the whiche thou hast sayd are proper to the only electe of God, and without the which men maye not be accompted for gods childe, and be heires of the heauenly glorie. Pe. Thou mayst thereof iudge by that whiche we haue already heretofore sayde to this purpose: and by consequent thou mayste also iudge what is the estate of such, which by their incredulitie are withouts, and shut from that holie assemblie and companie.

Of the ministerie of the Church, and of the gifts necessarie to the same.

MA nd which is the meane to attaine to that faith, by whiche the faithfull are receiued into that holy companie, and be in the same incorporate into the body of Iesus Chyist, as members of him: Rom. 10. c. 2

P. It is by the ministerie of the word of God, according to the saying of Saincte Paule, that faith is giuen by the hearing
K. v. of the

Ephes. 4. b

of the same. M. Is that the cause why the same Apostle sayde, that God hath giuen to his Church, some Apostles, some Prophets, others Euangelists, and others pastors and Doctors, for the establishment of the Saintes to the woꝛke of administration for the buildeing vp of the bodie of Chꝛist, vnto the tyme that we come all into the vnitie of the faith and knowledge of the Sonne of God, to be a perfect man, according to the measure of the full age of Chꝛist: P. Beside that whiche thou sayest, thou hast yet to note, that S. Paule meaneth not by these woꝛds, that Chꝛist giueth only men to his Church, whiche maye haue these offices, but also that he giueth them gifts meete for them, wherby they may wel exercise them. M. Seeing it is so, these giiftes of the holie Ghost which thou hast sayd, that God did distribute, not only to the faithfull, but also oftentimes to the vnfaithfull, are necessarie for his Church. Peter. There be of them that are so necessarie vnto it, that the Church can not be a Church without them, and therfoze they be euer in hir. But there be others without the which

whiche she may better be : And therfoze
god hath not giuen unto them hir but for
a certaine time.

Hovve that the giste of preaching is at
all times necessarie in the Church,
and of the ordinarie ministe-
rie of the same.

M. Declare to me moze familiarly by
examples thy meaning. **Pc.** See-
ing that the Church can not be a Church
but by the meane of faith in Iesus
Christ, and that the meane whereby the
faithfull whiche are the members of the
same, are called to the faith, is the prea-
ching and hearing of the wordes of God, Rom. 10. 2. 2
it followeth well, that necessarily, this
word be euer there taught, and that the
Church be first assembled together, and
afterward augmented, entertayned, & con-
serued by y^e same. **M.** I do so vnderstand it
wel. **P.** Now this word cannot be there set
forth & entertained but only y^e ther be meⁿ
which haue this gift of the holy Ghost to
know how to set it forth in such sort as it
is meet, as true pphets & ministers of god
as the Lord hath also promised vnto it,
when he saith by Moyses, and after by Co-
laze

say, that he wold giue to his people, a prophet, in whose mouth he would putte his word, and that it should neuer depart frō the mouth of the seede of his people, and that his spirit also shal neuer be separate from it. M. I thinke that that prophetic which thou hast now alledged of Moyses ought to be properly vnderstode of Iesus Christe. P. Saine Peter and S. Steuen doe also applie it to his person, as to the head and prince of all prophetes and ministers, whiche giueth power to the ministerie of all others. But that exposition which is very certaine and very wel applied, doth not let at al, but that this passage of Moyses may be taken for the ordinarie ministerie which God hath established in his Church, as the circumstance of the place dothe sufficiently declare it, the which ministerie hath euer been founded in Iesus Christ, whiche is the foundation of the prophets and Apostles. M. Doeſt thou vnderstand then by this gifte wherof thou hast now spoken, the gift of prophetic? P. We doe commonly call it by that name, following the manner of speech which S. Paul hath used to that
fur

A. 3. d. 7. :

purpose in the first epistle to y^e Corinthians.

For albeit that all the ministers of the word of God haue not all the gifts which the auncient Prophets had, which are specially called by that name, yet notwithstanding they are called Prophets in all y^e holie Scriptures, in as much as they be the mouth of the holie Ghost, as wer the auncient prophets, by whom God spake to his Church, and doth set forth to hir the same doctrine, whiche he hath heretofore declared vnto hir by his aunciente prophets. M. We may then say the same of the name of Apostle and Euangelist, and of al other such lyke names and offices whiche appertayne to the ministerie of the Church. P. It is true: For albeit that the name of apostle and Euangelist do import more thā the name and office of a simple pastor and minister of the gospel, yet for all that none may be a pastor and minister of the Gospel, vnlesse he be also as an Apostle and an Euangelist, in respecte of the doctrine whiche he beareth, for the verie same reason for whiche he may also be called prophet, as I haue such now expounded.

1. Cor. 12. 6

14. 2. 8

Howe

How that the ministerie of the worde of
God is perpetually necessarie to the
Churche in this worlde.

M.] Do now well vnderstand the cause
not only wherfoze this gifte of pro-
phetic is necessarie to the Churche, but
also for what cause it is necessary that it
be perpetual in it. **P.** Seeing that the per-
petuall ministerie of the worde of God
is necessarie, this gift of prophete is al-
so necessarie, forsomuche as without the
same this ministerie can not subsiste and
stande, ns; be ministerie of the Churche
of Christ. **M.** It then foloweth, that euen
as this ministry can not be without this
gift of preaching, euen so the Church can
not be the Church of Christ without this
ministerie, no moze than it may be with-
out faith, the whiche she can not obtayne
but by the meane of the worde of God, set
forth by this ministerie. **P.** God may wel
inspire his saithes to his chosen by other
meanes if it please him: but seeing he hath
ordained this, he doth it not ordinarily by
any other, neyther is it lawfull for vs to
seek for any other, but must holde vs to
this

this same whereunto God hath bounde
vs, notwithstanding that it standeth al-
waie in his libertie, to communicate his
giftes and graces as pleaseth him.

Of other giftes of God whiche are not
so necessarie for the Church as the
gift of preaching.

M. I Do now wel vnderstand this point,
but thou haste not yet giuen me ex-
ample of the other giftes of the Holie
Ghoske, the whiche be not so necessarie
for the Church as is the gift of prea-
ching: And therfore also they be not per-
petual in hir. P. Thou hast among others,
the gift of songs, and the gift of miracles
and such like, the whiche God gaue to
his Church but for a certayne tyme,
and to certayne persones, as hee maye
yet gyue them when it shall please him.
And when he hath giuen them, he hath
yet done the same, to the ende that his
gifts shuld serue to the ministerie of his
worde, to the ende it should be the better
receyued, and that the infidels shoulde be
the more mightily vanquished, & the most
weak ones & better fortified. M. I do wel
vnder,

1. Cor. 14. 2

2. Cor. 14. g

vnderstand it so. P. And therfore Saint Paule speaking of these gifts, exhorteth the faithfull to endeavour themselves, and to trauaile rather for the gift of prophesie, whiche comprehendeth the true vnderstanding of the Scriptures, as more profitable and more necessarie to the Church, than the others, wherof we haue euen nowe spoken.

Howe the Lorde taketh the ministers of his Church of his verie people, and not of a strange people.

Esa. 59. d

Deut. 18. d

M. **W**hen thou diddest alledge the promise which god hath made to his Church of the perpetuall gift of preaching, and of the ordinarie mynisterie whiche it pleased him to appointe in the same, it seemeth to me that thou saydest that he hath promised to put his worde into the mouth of the very seed of the Church: by the which seed, I vnderstand the children & the members of the same, and of the people of God. P. Thou takest it verie well, and therfore the Lord hath playnely sayde by Moyses, that he will rayse vp out of the midst of his people, those

those Prophets the whiche he will giue
vnto hir, to teach hir, to the ende that they
shall not goe for the of his Church to seeke
them. We agræeth this then with that
which thou hast heretofore sayde, that the
giste of prophetic and suche like, were as
well communicate to infidells and reprob-
ates, as thou hast very well proued by
testimonies and examples of the holy
Scriptures: P. What maketh not at all a-
gainst that whiche I haue now sayd. For
albeit that God at times doth bestowe of
his gifts vppon the vnfaithfull, the which
in deed he doth not bestow vppon euery
faithfull man, yet for all that it followeth
not but that he doth continually chuse some
in his Church, to whome he giueth this
gift & this office, albeit he doth it not euer
after one sort. For he sendeth either more
or fewe, according as it is needefull, and
according to the fauoure that he wil shew
vnto it, be it secretly or publicly accord-
ingly as he will make himselfe knowne
to his. M. But can it not well come to
passe also that very those whiche are cho-
sen in his Church, may be Hypocrites and
rather wolues and hierlings thā good pa-

S.

Ro: 2:

koz : P. That commeth often times to passe, and the example whiche thou hast in Judas, doth confirme sufficiently vnto vs that which thou sayest, if in dede wee had none other. But when the Church knoweth them to be such, she should provide for it by the meanes that God hath giuen hir in that behalfe. M. And if they be only mercenarics, and not apparante wolues, may she endure them? P. If they be wolues, she cannot endure them, for so much as they be of false doctrine. If they be onely mercenarics, and if she cannot easily knowe them, or that she haue not the meanes to ridde hir from them and to haue better, she may beare with thē, provided that y doctrine which they set forth be not false, albeit that in the rest they do not discharge the office of a pastoz as they ought to do.

The fourthtenth Dialogue is of the preaching of the Gospell.

Of the principall partes of the ministerie
of the Church.

Math.

MATHEVV.

Nowe seeing that weare come vnto the mynisterie of the Church, declare vnto me what it conteyneth in effect. P. We maye deuide it into thre principall partes. M. Which be they? P. The administration of the word & Sacraments, and of the ecclesiastical discipline.

Of the administration of the vvorde, and of the principall points that therein are to be considered.

M. What haue we to consider byppen the administration of the worde? P. There be chiefly two pointes. Math. Which is the first? P. That it be purely set forth as God hath reuealed it vnto vs in his holy scriptures. Mathevv. Which is the seconde? P. That it be set forth in that order whiche the Lord hath ordained that it shoulde be, and to the edifying of all men.

Of the points that are required to set forth purely the vvorde of God.

S. is,

M. Which

M. **W**hich points be they that are required in the pure setting forth of the word of God, in such sorte as thou sayest it oughte to be set forth? P. They maye be all comprehended in two. M. Which is the firste? P. It is that none set forth any other doctrine, than that which is conteyned in the holy Scriptures, and that is fully agreable to the same, without adding any thing to it, or diminishing any thing from it, and without mingling with it of any thing of the doctrines and traditions of men. M. Which is the seconde? P. It is not ynough to set forth that word, accordingly as it is conteyned in the holy scriptures, no in dede althogh men vse none other words than those very same whiche the holy Ghost hath vsed in them, if the word be not forthwith set forth according to the meaning of the spirit of God, by the whiche the same hath bene reueled in such sorte, as all the passages and testimonies of the same do agree so well together, that there is no contradiction, but that the one passage is an exposition to the other. M. Thou touchest here two points which are wel worth the noting.

noting. For there be some that in steepe of the worde of God do set forth whatsoeuer commeth in their minde, and please them. There be others, that although they set forth the very testimonies of the holy Scriptures, yet for all that they corrupte the sense of them by their false vnderstanding and exposition, and by the application which they vse, and consequences which they drawe. P. The Deuill hath also alledged the expresse worde of God when he tempted Iesus Christe, but that is not to alledge the worde of God, but it is to abuse the language of the holy Ghoste, to corrupte and peruerse it, and to couer lies with truth, as charmers and enchaunters do make the wordes of holy scriptures to serue to their sozceries and charmes.

Matth. 4. 2.
Lucc. 4. b.

Of the principall pointes of Gods worde, vvhich oughte to be set forth by the preaching of the same, & what order there ought to be obserued in setting of it forth.

M. I Vnderstand well that the worde of God may not properly be called the word of God, if it be not purely set forth as God hath reuealed it, and according

S. iij.

to

to the true meaning of the holy Ghost, by whome he hath reuealed it. But I would gladly that thou diddest touch in brieft the principall pointes which are contey-
ned in that worde, and in what order it ought to be set forth and taughte. P. As touching the principall points of the same we haue already handled the greatest parte.

Summarie
of the Gos-
pell.

Luke. 24. 8

Thou shalte heare afterward the reste which we haue yet to handle. But seeing thou desirest as it were a summarie : Iesus Christe hath comprehended all the preaching of the Gospel in two principall points, when he commaunded his Apostles to preach in his name repentance and forgiveness of sinnes to al people. M. Following then the diuision which Iesus Christe hath made of the doctrine whyche ought to be preached by the Gospel, it then shoulde followe that we must begin by the preaching of repentaunce, and then to come to the remission of sinnes. Peter. Seeing that Iesus Christe himselfe hath shewed that we must keepe that order there can be no better had,

Of repentaunce by the vvhiche the
preaching of the Gospell
mult be begonne.

M. **S**hew me now what repentaunce is
properly. P. It is a very displeasure
which man hath in his harte of his sinne,
the whiche engendzeth in him an hatred
against sinne, and a desire to liue better
in time to come, resourming his life to
the will of God. M. Seeing it is so, man
may not then haue true repentaunce, if he
know not first his sinne, and how much
it displeaseth God, and in like sorte doe
chaunge his manner of life, to witte from
euill to good, and from god to better. P.
It is easie to vnderstande.

Hovve that true repentaunce cannot be
vell preached vvithout ioyning of
the doctrine of the lavve and
the Gospell together.

M. **A**nd by what meane maye a man
come to this knowledge of his
sinne? P. By the law of god, y which doth
not only make them manifest to me, but
doth also shewe vnto them the wrathe of
God against them. M. There is then no
minister that may wel preach repentaunce.

Rom. 3. 20.

4. c.

S. iij.

with

without preaching the lawe of God. P. It cannot otherwise be done. But it is not ynough to preach the doctrine of the lawe if that of the Gospel be not forthwith ioyned vnto it. M. For what cause? P. For that that the lawe setteth the forth but the wꝛath of God against sinners, the shoulde bying men rather to dispaire than to true repentaunce, if there were no promise by the Gospell, of the grace and mercie of God whiche is offered to them in Iesus Christ, to obtayn remission of their sinnes in him, and by him. M. Giue me an example of that which thou sayest. P. We haue one very euident in Judas and S. Peter.

Matt. 16. g. M. It seemeth to me that it is written in
 Luke. 22. g. the Gospell, not only that S. Peter did re-
 Math. 27. 2 pente, that he had denied Iesus Christ, but also Judas, that he did betray hym. And that notwithstanding the repentance of Judas letted him not from desperacion, the whiche thing happened not to S. Peter, but wholly the contrarie. Peter. That happened to Judas for the cause that I haue already cited, to witte, for that he layde houlde onely vpon the Iudgement of God set forth in his lawe,
 without

without laying holde vpon the grace and mercie of God set forth in his Gospel to all repentants and faithfull, as S. Peter did apprehend it, after that he had renouced Iesus Chryst.

Howe that true repentance can not
be without faith.

M. It followeth then that true repentance can not be withoute true faith. P. It is very certain, that if a man haue not true faith in the word of God, for the first he shall make none account of the lawe, ne yet of all the threatnings of his iudgement conteyned in the same, but shall mocke at it onely as doe the Atheists, and all men whiche are withoute God, without lawe, and without faith, doe scoffe at all the holie Scriptures. M. If they haue no faith in the word of God concerning his lawe, there is no apparance that they haue any more concerning the Gospel, and the grace and mercie of God promised in the same. P. That notwithstanding, this sayth in the Gospel is the principall pointe that is required in true repentance. for albeit that a man
S. v. haue

hane faith, in all that which the law declareth, so it is that this faith can not let him to dispaire as Judas did, if he passe not further to the Gospell, but suche a faith shal cause him to despaire the moze. M. How may that be? P. For so much as suche a faith is not full, in as much as the leaueth the principall wherupon the true faith is founded, to witte, the promises of the grace of GOD in Iesus Chryst.

Of the true and false faythe
and repentance.

M. What doest thou then properly call true faith? P. A certaine assurance founded in the promises of god by the which man holdeth himselfe assured of God in Iesus Chryste and by Iesus Chryst. M. Why sayst thou that the faith which hath not this assurance, leaueth the man which regardeth but onely the lawe, rather to despaire than to hope of saluation? P. For bicause that so much the moze man is assured, that God is author of his lawe, and that that whiche it
con

confeyneth, is true, euen so muche the moze is he afrayd of the iudgemente of God, and can not fynde rest in his conscience, bicause there is nothing without Iesus Chyiste, wherein to be assured against the wꝛath of God. M. There is then by this reckening two sortes of penitence, to wit, one true & an other false. P. Euen as also there be two sortes of faith, for euen as they haue not full faithe which beleue not all the woꝛde of God, and chiefly the woꝛd of the Gospel, euen so haue they no true repentaunce, whiche ioyne not together the wꝛathe of God with his mercie, noꝛ the mercie with the wꝛath. M. Eue as it is not inough to apprehende the wꝛath of God withoute his mercie to haue true repentaunce, is it also no moze sufficient to apprehende his mercy without his wꝛath? P. Thou maist easily vnderstande, that none may well apprehende his mercie, if firste he doe not apprehende hys wꝛathe. For he that knoweth not the wꝛathe of God againste sinne, cannot tell noꝛ vnderstande howe muche hee needeth hys mercie,
and

and what mercie he sheweth him, when he receybeth him to mercie. Math. Thou sayst well. Peter. Moreover, euen as they fall to dispaire whiche conceyue only the wrath of God withoute his mercie, euen so those whiche consider only his mercy, without hauing first conceyued what his wrath is, doe not esteeme sinne to be such as they ought to esteeme it: and in lyke case can neuer vnderstande what mercie is, noꝛ howe greate the goodnesse of God is towarde them. M. I note wel al these pointes, that the very wicked and reprobate, may well attaine to suche a faith and repentance as was in Judas, but they haue not at all the true faith and repentance by the whiche the true childeꝛn of God doe obtaine foꝛgiuenesse of their sinnes. P. Thou muste also note, that there be some whiche accompte the mercie of God but of small price, bicause they doe not appꝛehend at al the wrath and iudgemente of God as they ought: And therefore the repentance of suche persones is none other than a verie disguyling and faynednesse.

Of the forgiuenesse of sinnes, and of
the assurance of the conscience
by the same.

M. **T**hou wilt then say, that true re-
pentance beateth downe the sin-
ner in himself by the feeling of his sinnes
and of the wrathe of God against them,
and then directeth him to Jesus Chryste,
to assure his conscience so beaten downe
against the feares of the iudgemente of
God. **P.** It is euen so. But to assure it
as thou sayst, we must come to the other
point, the whiche Jesus Chryste hath co-
maunded to preache in his name wyth
true repentance, whiche is the remission
of sinnes, the whiche properly belongeth
to the Gospell. **M.** I doe well vnderstand
that the sinner which seeth himself faultie
before God by meane of his sinnes, is
as a traytour and wicked doer, whiche
can not be well assured of the punish-
ment that he hath merited by meane of
his faults that he hath committed, if first
of al he be not assured to haue his grace &
pardon of his prince and of his iudge. **P.**
That same is also the cause why that af-
ter we haue made mention of the church,
which

which is likewise called the communion of Sainctes, we do also confesse that we beleeue that the remission of sinnes is in hir, by meane of the communion that it hath with Iesus Christ, of the whiche we haue heretofore sufficiently spoken.

Of the cōmunion of sainets, & howe the church entreth into the same by meane of the ministerie of the Gospell.

M. I Do well remember that when wee sprake of that communion, thou hast sette me and put me againe vpon thys point, to declare vnto me the reste, the whiche thou hast not yet expounded vnto me. P. According to that whiche we haue already sayd, the Church doth not only obtaine this remission of sinnes, whereof we nowe sprake, but also the victoꝛye against sinne, death, hell, and the Deuill, and likewise eternall life, the whiche Iesus Christ hath wonne for it, because that she is the spouse of him, and that she entreth into communion of all his goodes with him, by meane of this spirituall marriage, by the whiche she is conieyned to him as a chaste virgin by þe vertue of faith in him. M. Seing it is so, þe ministerie of the gessel is then a meane by the which

this holy aliance of marriage is made,
that is betwene Iesus christ & his church,
for the which cause there is such comu-
nion betwene Iesus Christ the husbände &
the Church his espouse. P. Thou concei-
vest very wel. For the Lord vseth y same
meanes in this spirituall marriage, y men
haue accustomed to vse in their ordinarie
marriages. M. Which be those meanes &
P. Thou doest firste wel vnderstand y no
marriage can be made except the husband
and the wife do giue the faith of marriage
y one to the other, y which empogeth all
that which belongeth to true marriage. M
It must nedes be so. For the true found-
dation of marriage lyeth in y faith which y
husbā & the wife do giue one to y other.
And therefore men say that they whiche
haue so giuen their faith, are assured by
promesse. P. Now thou sayest that y hus-
band & the wife cannot so giue their faith
the one to the other, but that there is pro-
messe on both partes, the which cannot be
done but by wordes by the whiche the
husbā and the wife declare their
will and consente. Matheue. Albeit that
the promesse be sufficiente for y assurāce
and

and confirmation of the marriage, notwithstanding, the custome is yet that the husbände giueth ordinarilye to his wyfe some gift, for moze assurance and confirmation of their marriage, and also of the mutuall obligation that they haue made the one to the other. P. Euen the lyke is done by the ministerie of the Gospell betwene Iesus Chyiste and his Church. For there is the promise whiche Iesus Chyist made vnto hir: and then that is there also: wherby the Church accepteth that promise of hir husbände, and by the which she giueth hir selfe to him, euen as he hath giuen himselfe to hir: And then the sacraments are as rings and iewels and such other gifts, which the husbānds are accustomed to giue to their wyues for the moze cōfirmation and approuing of their mariage. M. Saying then that it is so, the ministers of the Church are in maner like, touching the spiritual mariage, to those whiche make the assurance betwene the husbände and the wyfe, and do declare vnto them the promises, by the which they ought to bynd themselves the one to the other, and giuing them to
 drink,

drinke or some other such like token in the name of mariage. P. Thou doest not take it amisse, and therefore Saint Iohn which was sent by God to bring to Iesus Christ by the meane of his ministerie, the Church his espouse, is called the friende of y^e bridegrome. And Saint Paule hath Iohn. 3. d. written to the Corinthians to the same effect. 1. Cor. 11. 2.
I am iealous of you, with a godly iealousye, for I haue ioyned you to an husband, to presente you a chaste virgine to Christ.

By vvhath meane men attayne to eternall life, and of the benefites comprehended in the communiõ of Saints.

M. **S**eing that the communion of saints comprehendeth al those good things whereof thou hast euen now made mention, is that also the cause why that after the remission of finnes, we confesse in like sorte the resurrection of the flesh, and the life eternall? P. It is euen so. for to attaine to that felicitie, which is our full consolation, God doth graunt vs the forgiueninge of our finnes, without the which we cannot attaine to that happie life. M. **S**eing

ing then that this communion of saintes
 with Iesus Chriſt, & which is his church,
 bringeth with it ſo greate good thinges,
 whiche are the greateſt that man maye
 wiſh and obtaine, ſurely they are the ve-
 ry happie which are comprehended in the
 ſame, and they very unhappie which are
 ſhut from it. Pet. Euery man maye well
 knowe that. For ſeing that the Church
 is the kingdome of God whereof Chriſte
 is the chiefe king, there is no doubt, but
 that all thoſe which are ſtrangers & ſhut
 out of the Church, be alſo ſhut out and
 baniſhed fro & companie of Iesus Chriſt,
 whiche is the chiefe and king thereof, and
 ſo conſequentely of the happie and eternall
 life. M. Who is the cauſe thereof? P. It is
 forſomuch as if there be no man that may
 enter into this communion, but by the
 meane of Iesus Chriſte, euen ſo Iesus
 Chriſt cannot be vnited to any mā, which
 is not a member of his Church, no more
 than a heade maye be vnited to an other
 body than his owne, and his members,
 and cannot be ſeparated, but all the body
 dyeth.

Of the excellencie of the ministerie, and
of the other two partes of the same.

M. Sing the that the ministerie of the
word of God is vnto vs as a way to
bzing vs to true repentaunce and to true
faith, to the ende that after ward we may
come run to Iesus Chyist, and the com-
munion of all his riches, me thinketh we
ought to haue that ministerie in great re-
uerence and in great pryce. **P.** Esay dothe
very well set it forth, when he saith that
the fete of those are faire which declare
peace, and the good things which he both
and will bestowe vpon his Church. **M.**
Thou hast hitherto spoken of the ad-
ministratiō of the word, the which is ad-
ministrēd by this ministerie, but thou
hast yet sayde nothing of the administra-
tion of the sacramentes, nor yet of the dis-
cipline of the Church, which are the two
other partes of the ministerie, whereof
thou hast made mention. **P.** Al these two
administratiōs depēd of y^e first. For y^e sa-
cramēts are as dependances of the preach-
ing of the worde of God. **M.** And what
is the discipline? **P.** It concerneth the or-
der and gouernemente of the Church,
which hath respecte to the good prouision

Esay. 53. b.
Rom. 16. c.

for the same according to that worde, to the ende that all be done in it by so good order, that the word of God and the Sacramentes be so administred, receyued, and honoured as is meete, and that all that which might hinder the true seruice of God, and the edificatiō of the Church, be there taken away.

The fiftenth Dialogue is
of the sacramēt of baptisme,
and of the Lords Supper.

Of the Sacraments and of the number
of them.

MATHEVV.

Rom. 4. b.



Seeing that we are come to
open the matter of Sacra-
ments, shewe me now for
the first, what thou meanest
by Sacrament. P. A visible
signe ordeyned of Iesus
Christ as a seale, to confirme vs the bet-
ter in the faith of the promises, the which
god hath made vs, of our saluatiō in him.
M. How many Sacraments hath he or-
deyned?

ordained? P. There are but two which may be called properly by that name, and that may be accounted for common Sacramentes, generally of the whole Church, as the true nature of the Sacramentes of the same requireth. M. Which be these two sacramentes? P. That of baptisme and the supper. M. For what cause did Iesus Christe ordeyne neither more nor fewer? P. Thou must vnderstande that if Iesus Christ had ordeyned so many Sacraments as we receiue benefites and graces of him, to represente the same vnto vs by them, their number shoulde be infinite, and in that sorte should he engender confusion in mens vnderstanding, which are rude and grosse. And therefore he was contented to ordeyne a small number, by the which it hath pleased him to represent vnto vs his principall benefites, vnder the which we may comprehend and bring all the rest. M. Seeing there is suche daunger in it as thou hast sayde, coulde not he well haue comprehended in one onely Sacrament that which he hath comprehended in two? P. He could well haue done it, if it had so pleased him. But as he would on the one

side prouide for the rudenesse of our vnderstandings, in sparing them in that that he would not lode them with great numbers of Sacramentes, euen so would he succoure our infirmitie by the small number which he hath ordeyned for vs, to the end that we mought more specially know in two Sacraments y^e which vs could not so easilie & so properly cōprehend in one. Of that vvhich is generall and common to all Sacraments.

M. Shew me the which be those diuers benefites and the sacraments which represent them. P. For more plaine vnderstanding of that whiche thou demaundest, we haue first to consider that whiche is common and generall to all the Sacraments: and then we will come to that whiche is proper and speciall to euery of them. M. What is that then which they haue common to them both? P. There be chiefly thre points. M. Which is the first? P. It is that God on his part doth declare and testifie the good will which he hath toward his faithfull, & the fauoure which he wil shew the in his sōne Iesus Christ. M. Which is the second? P. It is the confession

session of faith and the homage whiche he
also requireth of the faithful, by the which
they confesse and acknowledge him to be
theyr God, and Iesus Christ to be theyr
true sauoure & redeemer, by this meane
declaring the faith that they haue in hys
promises, as though they made a solemne
oth to Iesus Christe, as to their king and
true Lord and sauoure. M. Which is the
thirde: P. It is an aduertisement whiche
we haue in all the sacraments of the du-
tie of Christians, and of the life that they
should lead, folowing the professiō which
they make when they do receiue the. M.
Declare vnto me now by examples all
these points, and the shew me forthwith
what it is of euery sacramēte in his par-
ticular, and what euery one of them hath
proper and speciall. P. For the firste, see-
ing that all the Sacraments do send vs to
Iesus Christe and to his deathe, they are
witnesses and seales of the forgiveness
of our sinnes & of the agrement & cōmuniō
which we haue with god by Iesus Christ.
M. They serue vs then as an acquittance
of that whereunto we are bounde at the
iudgemente of God, and as a letter of
fauour.

fauoure authorisied, and well signed and sealed with þe scale of þe soveraine prince. P. It is euen so. And as God on his parte dothe assure vs of his pardon and of oure saluation, we also on our parte doe owe vnto him that honour, that we hold him true in his promises, and that wee acknowledge him for oure onely God, and Iesus Chrest his sonne for our only sauiour: and that wee renounce all other gods and idoles, and all false religions, and that we will followe none other but his only, suche as he hath set forth vnto vs in his worde.

Of Baptisme, and of the signification of it.

M. **S**aying that all Sacramentes haue that in common, declare to me now in speciall what baptisme is, and what is propre vnto it, and wherein it differeth from the Supper? Peter. Baptisme is a Sacramente of repentance, in the which **GOD** dothe assure vs by hys promise of our regeneration, which hath the sign of the water as his scale for the confirmation of the same. Ma. I doe not here aske the

thée what Regeneration is, bycause
that thou hast sufficiētly declared it heretofore:
but I doe aske thée if the Supper be not also a Sacrament of repentance,
and of our regeneration: P. Thou haste
here to consider, that forsomuche as this
benefit of regeneration the which we ob-
taine by Iesus Chryst, is one of the most
excellente fauours that God sheweth vs,
it hath pleased Iesus Chryste to declare
the same vnto vs by certaine signes, and
by a speciall Sacramente among others.
For he comprehendeth also the benefite
of iustification and sanctification, of whi-
che we haue sufficiently and fully hereto-
fore spoken.

Of the agreement and difference that is
betwene baptism and the supper.

M. **A**d what sayst thou of the supper?
Pet. Thou canst not well vnder-
stande what the Supper is, if thou doe
not first know what baptism is. M. Hast
thou any thing then yet to say concerning
baptisme? P. For so muche as regenera-
tion importeth renewing of lyfe, as if we
were borne again in the house of God,
I. v. thou

thou knowest well that a man must first be bozne, and then nourished after that hee is bozne. M. Wylte thou then saye that Baptisme is to vs a Sacramente of oure newe and spirituall birthe, by the whiche we are bozne againe childezen of God in his Church, and that the Supper is to vs an other Sacrament of the spirituall nouriture, whiche is necessarie for vs, to entertayne vs in this new and spirituall lyfe, of the whiche baptisme is to vs a sacrament? Pet. Thou haste herein to note, that God will first assure vs, that hee accompteth vs for hys childezen, begotten by the incorruptible seede of hys worde, in the vertue of the holy Ghost into his Church, whiche is the espouse of his sonne Iesus Chryste: and therfore hee will witnesse vnto vs by thys Sacramente of Baptisme that he receyueth vs into his house, and dothe aduowe vs for his lawfull childezen, whiche he hath adopted to hym selfe in his sonne Iesus Chryste, whiche he will as it were enroll in the booke of his householde, as his true childezen and enberitours.

Of the proprietie of the water of Baptisme to represent the graces of god which are communicated vnto vs by the same.

M. **F**or somuche as it is so, what proprietie hath the water to represent vnto vs all that thou sayest? P. It hath great proprietie. M. Which is the first? P. For so much as y nature of it is to wash and to cense, it is verie proper to represente howe we are washed and censed in the bloud of Iesus Chryste, and by the water of lyfe, which is the holy ghost wherewith wee are watered and washed by the vertue of the same: and therefore the holy Ghost is often signified in the holy Scriptures by water. M. Are there yet any other proprietie? P. Wee can not vnderstand our regeneration into a new creature to be made new men, except wee vnderstand also the mortification of our old nature, which is our old Adam, and our old man: And therefore S. Paule sayth: That by baptism we are dead and buried, & risen again with Iesus Chryste. M. Is the water proper to signifie y death & burial of the old man, & y resurrection and renewing

1. Cor. 5. b

1. Heb. 9. d

Apocal. 1. a

1. Iay. 12. b

Ezech. 34. c

Zach. 13. a

1. Iohn. 3. a. 7. f

1. Cor. 15. e

Ephes. 4. c.

Colles. 3. b

Rom. 6. a

renewing of the newe : P. The water alone doth not represent vnto vs only these things, but also the maner in the which it is administred in baptisme. M. Howe may that be? P. Thou seest that comonly it is poured vpon him that is baptised, in token that our old Adam is drowned and dead in Iesus Christ, as the olde Pharao and the Egyptians were drowned in the redde sea. And therfoze Saint Paul compareth baptisme to the passage thezowe the red sea. M. And what signifieth thys that they doe but poure this water vpon him that is baptized? P. The same signifieth vnto vs, howe that of y death of the olde man the newe riseth : as if our olde Adam after that he were drowned were risen againe a newe man, and that all his olde filthines were drowned by the water of grace in the which he was plunged: which is the blode of Iesus Christe, the true washer of regeneration. M. I doe nowe vnderstand all this very well : but is there any other proprietic to consider touching the water? P. If we shuld make comparisō of all the other properties that it hath with the holy Ghost, which it doth figure

Exod. 14. 5. 8
1. Cor. 10. 1

figure in Baptisme, I could giue & chosen
 nie others, from which I doe abstraine
 this present, seing that that which I haue
 said, may suffice thee for the vnderstanding
 of the matter of Baptisme.

Of the admonition and figure that the
 faithfull haue of a Christian life
 in Baptisme.

M. Hast thou yet any thing to say touch-
 ing this Sacrament? **P.** I haue
 now to shew thee what pattern and ex-
 ample wee haue there of a Christian life,
 and of the dutie of a Christian, and of true
 repentance, which ought to be in him all
 the time of his life. **M.** Expound all these
 to me. **P.** Seeing that baptisme is to vs
 a Sacrament of regeneration of penance
 and of mortification, wee are admonished
 by the same of the perpetuall penance
 that ought to be in vs, & of the mortifica-
 tion where by we ought to mortifie our
 earthly members, to the end that wee being
 dead to sinne, may liue to God in iustice.

Tit. 3. 5
 Luk. 3. 6
 Coloss. 3. 2
 Rom. 6. 4

Of the Supper, and why Iesus Christe
 did ordaine two signes for
 the same.

M. 31

renewing of the newe? P. The water alone doth not represent vnto vs only these things, but also the maner in the whiche it is administred in baptisme. M. Howe may that be? P. Thou seest that comonly it is poured vpon him that is baptised, in token that our old Adam is drowned and dead in Iesus Christ, as the olde Pharao and the Egyptians were drowned in the redde sea. And therfore Saint Paul compareth baptisme to the passage the howe the red sea. M. And what signifieth thys that they doe but poure this water vpon him that is baptised? P. The same signifieth vnto vs, howe that of y death of the olde man the newe riseth: as if our olde Adam after that he were drowned were risen againe a newe man, and that all his olde filthines were drowned by the water of grace in the which he was plunged: which is the blode of Iesus Christe, the true washer of regeneration. M. I doe nowe vnderstand all this very well: but is there any other proprietie to consider touching the water? P. If we shuld make com pariso of all the other properties that it hath with the holy Ghost, which it doth figure

Exo. 14. 28
1. Cor. 10. 2

figure in Baptisme, I could giue thee manie others, from which I doe abstaine at this present, seing that that which I haue said, may suffice thee for the vnderstanding of the matter of Baptisme.

Of the admonition and figure that the faithfull haue of a Christian life in Baptisme.

M. **H**ast thou yet any thing to say touching this Sacrament? P. I haue now to shew thee what pattern and example wee haue there of a Christian life, and of the dutie of a Christian, and of true repentance, which ought to be in him all the time of his life. M. Expound all these to me. P. Seeing that baptisme is to vs ^{the} Sacrament of regeneration of penance and of mortification, wee are admonished by the same of the perpetuall penance that ought to be in vs, & of the mortification where by we ought to mortifie our earthly members, to the end that wee being dead to sinne, may liue to God in iustice.

Tite. 3. 5
Luk. 3. 6
Coloss. 3. 2
Rom. 6. 4

Of the Supper, and why Iesus Christe did ordaine two signes for the same.

M. It

Muth 26.c

Mark. 14.c

Luke. 12.b

1. Cor. 11.

c.f.

M. It seemeth to mee nowe that I doe sufficiently vnderstand that matter of Baptisme, and therfore lette vs proceede to the Supper. **P.** The Supper is a Sacrament in the which Iesus Chyist representeth to vs by the signe of breade and wine, howe he hath giuen his bodie and his blood to the deathe, that hauing reconciled vs vnto God, he moughte bee our spirituall nouriture, and mought confirme vs in the faith of the promise whiche he had made vnto vs. **M.** For what cause hathe he represented his bodie and blood by the breade and by the wyne? **P.** To signifie vnto vs, that euen as breade and wine are giuen to vs by God for our corporall nouriture, euen so the bodie and blood of Iesus Chyiste is giuen vnto vs for spiritual foode. **M.** And for what cause did Iesus Chyiste ordeyne two signes in the supper, & but one in baptisme? Mought not the breade or the wine onely haue been sufficient to represent this spirituall life, without adding both of them? **P.** As he hath ordeined the signe of y^e water whiche is very moete to represente that whiche in Baptisme he woulde represent

present vnto vs, euen so he hath chosen
for the Supper those signes that were
most meet to signifie that which he wold
haue signified in the same. M. I doubt
not at all of that. P. And therfore albeit
that by one onely signe as in Baptisme
he coulde haue done all that whiche hath
pleased him to do by two, yet he woulde
glue two for the better expressing of that
whiche it pleased him to giue.

Of that whiche is speciall in the Supper,
wherein it differeth from baptisme, and
howe that all that is verye well
represented in the bread
and the wyne.

M. Declare vnto mee then the proper-
ties whiche the breade and wine
haue agreable to the things, the whiche
they represent in the supper. P. For the
first, thou must note and remember that
whiche I haue alreadye touched, that the
supper hath this proper vnto it, y^e euen
as baptisme is to vs a testimonie of our
spiritual birth & life, which we obtayn by
Jesus Chrisme, euen so is the supper a sa-
crament and testimonie, howe that God
will continue in vs that benefite whereof
baptisme

baptisme is to vs a Sacrament, and will nourishe and enterpayne vs in the same spirituall lyfe, the which he signifieth vnto vs therin, vnto the tyme that we haue the full enioying in heauen with Iesus Chryst. M. I thinke then that to be the cause why Iesus Chryste would signifie those things to vs by the eating and drinke, and by those things which are proper to nouriture. P. It is euen so: and for so muche as man can not lyue by meate only or drinke only, except he haue them bothe together, no more is Iesus Chryst contented to ordeyne only the breade, or only the wine, for signes of the spirituall nouriture, whiche we haue in his Supper, but would ordeine those two, to giue vs to vnderstande, that euen as he which hath meate and drinke, hath his whole nouriture, euen so the faithfull haue in Iesus Chryst fully all that whiche is necessarie for the spirituall lyfe. M. Is there yett none other reason why Iesus Chryst did ordeyne those two signes? M. Yes, for Iesus Chryste hath also by these two signes better exprested, howe that he hath giuen his bodie and his lyfe to the deathe

for

for vs, thā if he had ordeined but one only, in so much as he hath ginen one particular signe to signifie his body and an other to signifie his bloude. M. What further signification hath it? P. To set the better befoze our eyes, howe that he is in deede dead for vs, in so much as his bloude was separated from his body, and consequent-lye his life, and that he hath so loued vs that he hath not spared it for vs.

Iohn. 3. b.

Rom. 5. a. b.

How we must eate the body and fleshe of Iesus Christ, and drinke his bloud in the Supper.

M. B. At seeing that the bzeade representeth vnto vs in the Supper y^e fleshe and bodie of Iesus Chyist, which is there gyuen vs for meate, and that the wine representeth the bloude which is there gyuen vs for drinke, must we there also eate the body of Iesus Chyist and drinke hys bloude, in the same sorte as we eate the bzeade and drinke the wine which represent them vnto vs? P. If there were none other reason, but that which may be gathered of that which I haue eu^r now spoken, it mought suffice vs to discharge our

¶

heades

heads of all such imaginations. M. I doe not well vnderstand yet what thou meanest herem. P. Seeing that Iesus Chyriste hath ordeyned one seuerall signe to signifie his body, and an other seuerall signe to signifie his blood, and that it hath pleased him so to discerne them the one from the other, & better to represent to vs how his blood was separated from his body for vs, in such sorte as his life and soule was separated likewise it should also followe, that his body must be eatē a parte, as we there eate the bread, and there drinke the blood a parte as we there drinke & wine. M. If it were so, we shoulde not haue in the Supper the liuing body of Chyrist, but dead and other thā he is reigning in heauen, where his blood is not separated frō his body. P. Thou sayest truth. But thou hast yet to note, that if the body and blood of Iesus Chyrist were giuen vs to nourish and mainteyne vs in this corporall life, as is bread and wine, we shoulde then also eate the body and drinke the bloude of Chyriste corporally, as we doe eate and drinke the corporall bread and wine. But sozomuche as they are giuen vs for
 spiri

spirituall nouriture, we must eate and drinke them spirituallly. M. What doest thou call to eate and drinke spirituallly? Peter. To speake properly, to eate and drinke is vnderstode of the body and of the bodily meate and drinke, but when we speake of spirituall thinges, we take those wordes for a figure, by the whiche we declare the spirituall thinges by the bodily thinges, bycause of the similitude and agremente that they haue together. M. Why is that done? P. To the ende that by the similitude and comparison of corporall thinges, we moughte the better vnderstande the spirituall thinges.

Of the true spirituall eating
and drinking.

M. Declare this to me yet somewhat more plainely. Peter. Thou mayest well vnderstande that the soule and the Spirit do neyther eate nor drinke corporally and materially as dothe the bodye. Matheue. I doe well vnderstande at the leaste, that they haue
A.y. ney.

neither mouth, noꝛ teeth, noꝛ stomackes,
noꝛ bellies cozpozall wherby they may
do þe same. P. And therefore it must needs
be that if the soule and the spirite do eate
and drinke, they eate and drinke in an o-
ther soꝛte than doth the body, the whiche
is proper and agreable to their nature.

M. There is reason in that whiche thou
sayest. P. And on the other side thou may-
est well knowe also, that the flesh of Je-
sus Christ is neyther eaten noꝛ chawed,
neyther is swallowed downe into the sto-
macke and bellie, neyther is it digested,
as is the cozpozall and materiall meate.

John. 6. f.

M. For what cause is it then that Jesus
Christ hath vsed that manner of speeche,
saying, he that eateth my flesh and drin-
keth my bloud, hath eternall life? P. It is
to giue vs the better to vnderstande the
communion and coniunction whiche we
haue with him, and how that his flesh and
his bloud do the very same towarde the
soule, and also toward the body touching
the spirituall life, being receiued with a
true and liuing faith, as do the bread and
wine towards þe body touching the bodily
life, whē they are bodily eaten & dronken.

The

The sixteenth Dialogue is
of the transubstantiation & cō-
substantiation, and of the true
presence of Iesus Christ
in the Supper.

Of the error of transubstantiation, and
how the Supper cannot be a Sacramente,
if the bread and the vvine do not there
remayne in their proper substance.

M A T H E W.

How is it that men do eate the flesh of
Iesus Christ, and do drinke his blood,
as thou hast euen nowe saide? It is to bee
vnderstode that the bread and the wine
be transubstantiate and conuerted into
them, or else that they be ioyned and vni-
ted with the bread and the wine. P. For
the firste, there is no reason eather to
thinke or saye, that the bread and the
wine be conuerted or chaunged into the
body and blood of Iesus Christe. M. For
what cause. P. Because that if the bread &
the wine did not remayne still in the sup-
per, bread and wine, in their proper sub-
stance,

stance, they shoulde not be the signes of the bodye & of the bloud of Iesus Christe, but if they were conuerted into the same, they shoulde be the selfe same thing, the which they oughte to signifie and represente vnto vs. M. What inconueniente shoulde there be in that? P. There shoulde be this inconuenient in it, that the supper shoulde be a Sacramente withoute signe, and so shoulde it haue no Sacramentall signe, without the which the Sacraments may not be Sacraments.

Of things without the which the sacraments cannot be sacraments.

M. **H**ow vnderstandest thou that? P.

Thou must note that a Sacramente, cannot be a Sacramente excepte it haue at the leaste thre things, whiche are of the proper substance of all Sacraments. M. Whiche are these thre things?

P. The firste is the worde of God, which is the foundation of all the Sacraments.

M. And the seconde? P. The visible and materiall signes such as God hath ordeyned by that very word. M. And the thirde?

P. The thinges signified aswell by that worde

word as by the signes.

Of things vvhich are to be considered in
the vvord of God in all Sacraments,
and in the signification of
the same.

M. Declare vnto me that whiche thou
sayest by some similitude. **P.** Sa-
ying that we be vppon the matter of the
Supper, thou hast firste the worde of Je-
sus Christ, in the which thou hast to note
two pointes. **M.** Whiche be they? **P.** The
first is the commandement which Iesus
Christe there giueth, to take and to eate
the bread, & to drinke the wine, which are
giuen in the same. **M.** Which is y^e secōde?
P. The promise, whereby he declareth
what it is that this bread and wine do si-
gnifie, and for what cause he hath ordey-
ned and commaunded to receiue them,
and what frute we must loke for of
them. **Math.** Wherevpon takest thou
thys promise? **P.** Vppon that whiche is
saide of the bread. This same is my bo-
dy whiche is broken for you: and in like
sorte vppon that whiche is spoken of
the wyne. Thys cuppe is my bloude,
Cluy.

Math. 26. e.
Marke. 14.
Luke. 22. b.
1. Cor. 11. e. f.

of the newe Testamente in my bloude,
 whiche is shedde for you: doe this in re-
 membzaunce of me. Math. Huse was
 vnderstaude the lyke of all the other
 Sacramentes, to witte, that they haue
 commandemēt and promise from God:
 Peter. There is no doubt thereof. Ma.
 What is there moze yet to cōsider cōcer-
 nyng the woꝛde of GOD: P. There is
 nothing moze to be consydered concer-
 ning that same exterior woꝛde, whyche
 is pronounced by the mouth of the my-
 nisters. Math. What resteth there yet
 moze: Peter. That which is signified by
 the woꝛde, the whiche doth also declare
 the signification of the signes, how God
 doth accomplishe by effect that which is
 signified as well by the woꝛde, as by the
 signes.

Of things to consider in the signes, and
 in the signification of them, in
 all Sacramentes.

M. What hast thou yet to saye of the
 signes, and of their significa-
 tion? Peter. Thou seest how that Iesus
 Christ was not contented with the woꝛ-
 des only in the Supper, but he added also
 ther.

therevnto the signes of the breade and of the wine, as is that of the water in baptism. M. I demaund thee nothing of their signification. For thou hast already declared it vnto me. P. Thou hast only to note that these signes are not true signes without the things signified by them.

VWhether Hipocrites and Infidells do as well communicate in the Supper, of the things signified by the signes as they do of the signes.

M. I If it be so that y^e signes be not vaine neyther in the supper nor yet in the other Sacraments, without hauing with them the things which they signifie, it the followeth that whosoener receyueth the signes receyueth also the things signified by them, and by that meane the infidells which are hypocrits, do no lesse part take of the whole Sacramente than do the faithfull. P. Thou concludest not well. For when I say that the signes are not in the Sacraments, without the thinges by them signified, thou must vnderstand that on God his parte, for he dothe not sette
El. b. seyth

forth his worde and sacraments to men,
 without presenting vnto them alio the
 things wherof he doth admonish them by
 the same. Ma. How commeth it then to
 passe, that all do not communicate alyke?
 Pe. Because that all they to whome the
 gyftes of God are offeres, do not receyue
 them. M. What is the cause that they do
 not receiue them? P. Because they bring
 not sayth with them, without the whiche
 no man can receiue them. M. Thou wilt
 then say, that they shut themselues from
 it by meane of their vnbelæfe, and that it
 is not sufficient that the gifts of God bee
 presented vnto vs by his worde and bys
 sacraments, if that forthwith they be not
 receiued, and they can not be receiued but
 by meane of faith, which the infidels and
 hypocrites haue not. P. Thou oughtest
 here to vnderstand that Iesus Chist may
 not be separated from his spirite, seeing
 that it is so, as none can receyue him
 but by his spirite, euen so can hee not be
 receyued, excepte he forthwith geue his
 holy spirite with him, and doe make par-
 takers of all these giiftes and graces,
 all those whiche receiue him. Matheue.
 Thou

Thou haste here yelved a greafe reason.
Peter. If it were not so, there should be
no difference betwene the faithfull and
the infidell in the communion of **GOD**
his Sacramentes and gupstes. **M.** Yet
thou confellest that notwithstanding,
they may communicate of the outwarde
signes as well as the other, albeit they
can not communicate of the thyngs sig-
nified by the signes. Peter. They maye
there communicate well, sozsomuche as
no mā may let them, so long as they offer
themselves as faithfull, and that they be
not discovered to the Charche soz suche
as they be, in sozte that they mought be
vanquished of their vnwozthinesse, to se-
clude them wholly. For if the thyngs sig-
nified by the Sacramentes do not belong
to them, no moze also doe belong the si-
gues whiche signifie them. Math. If they
were then knowne of men to bee suche
as they be before **GOD**, they shoulde
be ercommunicate, to the ende they
shoulde not approche. Peter. It is cer-
tayne. And bycause that they are not
knowne, yf they were well aduysed
they woulde of them selues forbear,
for

foz so much as they can not communicate of the very outward Sacramentes, but to their condemnation, bycause they are in no respect capable thereof, wherfoze they do but dishonour God and his Church, & prouoke daily moze and moze the wꝛath of God vpon them.

VVherfore are the breade and wyne called by the name of the body and bloud of Iesus Christ, if they be not that body and bloud.

M. I Am satisfied touching that poynte, but I haue yet some difficultie concerning that which thou hast said, that the bzead and the wine are not the body and bloud of Iesus Christ in the Supper: and yet it seemeth that Iesus Christ saith the contrarie cleane. For he calleth them his body and his bloud by his owne wordes which thou hast eue now alledged. P. But he meaneth not thereby that the bzeade & wine are his body and bloude in proper substance, in suche sort as their substance is couerted into the substance of his bodye and bloud. M. For what cause then bleth he that maner of speache, and hath not rather

rather vsed ſome other more playne? P. There are chiefly two reaſons not only for that he vsed it, but alſo why that manner of ſpeech is more proper and more plaine in that matter than any other. M. Which is the firſt of theſe reaſons? P. It is that when the holy ſcripture ſpeaketh of Sacramentes, it doth willingly name the ſignes with the names of the thinges which are ſignified by them. And therfore Jeſus Chriſt would accomodate himſelfe to that ſpeech which the holy Ghoſt hath alwaye accuſtomed to uſe in the Church, becauſe that it is familiar and eaſye to vnderſtand to God his people with who he hath to doe, and vnto whom he doth adreſſe his doctrine. M. And why is it y the holy Ghoſt ſpeaketh rather this language than otherwiſe? P. Becauſe it is more agreeable to this matter than any other. M. For what cauſe? P. For ſo muche as the Lorde will giue vs to vnderſtand by ſuche phraſes of ſpeech, that albeit that the ſignes of the Sacramentes be not the very ſame thinges which are ſignified by them, yet notwithstanding they are not without them.

Of the manner in the vvhiche the bodie
and the bloud of Iesus Christe are pre-
sent in the supper, and are commu-
nicate to the faithfull as vvell as
the signes vvhich repre-
sent them.

M. **I**f what sorte then are they there, if
the signes remaine still in their owne
substance. **P.** Albeit they be not there by
a naturall, corporall & materiall presence
as the visible signes whiche are there gi-
uen to vs : that notwithstanding they be
there by a diuine & spirituall vertue and
maner, wherby God, by the vertue of his
holy spirite, doth make partaker of them
all suche as by true and liuely faith, doe
receiue his word and his sacraments, by
which he confirmeth the same in our hearts.
Of the substantiall and naturall coniun-
ction of the bodie and bloud of Iesus
Christ, with the bread and vwith
the vvine of the Supper.

M. **B**ut if the bread and the wine doe
not change their substance, and
neither be transubstantiated, conuerted
nor changed into the bodie and the bloud
of Iesus Christe, may not then the bo-
dy

die and bloud of Iesus Chryſte be well
ioyned to them in their owne proper ſub-
ſtāce & nature? P. Ther are among thoſe
whiche reiect the falſe doctrine of tranſub-
ſtantiation, by the whiche we haue bene
ſometyme taught, that the very ſubſtāce
of the bread and of the wine was chaun-
ged into the very ſubſtance of the body &
of the bloud of Iesus Chryſt, which ar of
the opinion y thou now ſetteſt forth. M.
And why do they rather ſolow y opinion
than y other? P. Becauſe that they know
well y opinion to be too groſſe. And ther-
fore they haue recourſe to that other ma-
ner of preſence of the bodie and bloud of
Iesus Chryſte, in the Supper, whereof
thou haſte now made mention. M. And
what inconueniente ſyndeſt thou in that
opinion? Peter. I ſynde not muche leſſe
thercin than in that of Tranſubſtantia-
tion. Math. Thou canſte not ſaye at the
leaſte but that they whiche followe it,
doe take from the Supper the ſignes of
the breade and of the wyne, ſoꝝ ſo much
as they ioyne them wyth the bodie and
the bloud of Iesus Chryſte, the whiche
they ſignifiſſe. Peter. No moꝝe are they alſo

so greatlye different in other matters to them that mayntain transubstantiation. And therfore may we lawfully call the opiniō of such men, cōsubstantiation. M. What vnderstandest thou by this word of Consubstantiation? P. As they which haue forged the transubstantiation do vnderstand by the same, a changing of substance into an other, euen so by the name of consubstantiation, a man may vnderstande the coniunction of diuers substances together.

Of the agreement that is betwene this opinion & that, of transubstantiation.

M. Declare vnto me then wherin they do agree, and wherin they doe differ. Peter. For the first, if they doe vnderstande that the bodie and the blood of Iesus Christe bee wyth the bzeade and the wine, in thair own nature and substance, and by a naturall, coꝝpozall and materiall maner as the bzead and the wyne are there, they agree therein with the erreure of transubstantiation. M. It seemeth to mee that they dꝛaue well to one poynte, sauing that they make no transubstantiation

tion noꝝ chaunge of the breade and of the wine, into the body and bloude of Iesus Christ. P. Thou seest it plainly, & by that whiche we haue alreedy sayde, thou mayest well vnderstand, that such a naturall and coꝝpoꝝall pꝛesence of the body and of the bloud of Iesus Christ in the Supper, should be cleane contrary to the nature of a spirituall nouriture, the whiche is there set foꝝth vnto vs, and likewise to the māner of eating of the body and the flesh, and the dꝛinking of the bloud of Iesus Christ, accoꝝding to the whiche they may be eatē and dꝛonkē foꝝ spirituall meate & dꝛinke.

The seauententh Dialogue
is of the communication
of Iesus Christ as wel in Baptisme
as in the Supper.

VWherevnto baptisme and the significacion thereof may serue to giue vs to vnderstand in vvhath sort it behoueth vs to be nourished by the body and bloud of Iesus Christ.

I haue well vnderſtoode that thou haſt ſayde that we muſt be nourished with ſpirituall meate and nouriture into eternall life, and that by a ſpirituall maner, agreable to the ſpirituall birth and life, into y^e which we are regenerate by baptiſme, and according to the teſtimonie of God which is ſet forth vnto vs in y^e ſame concerning our regeneration. P. That whiche thou ſayeſt maye ſerue vs very much to the vnderſtanding of the matter which we now haue. For thou doeſt well know that we are not regenerate in baptiſme, by any corporall or material ſide of the body and of the bloude of Jeſus Chriſt, nor by any naturall manner, as we are naturally begotten by our fathers & mothers. M. I know well alſo that we may not enter againe into our mothers wombe, as Nicodemus ſaid to Jeſus Chriſt, to be borne a new once more, as we are already once borne. P. And therefore I doubt not but that thou doeſt well vnderſtande that that regeneration and new birth is wrought by a ſecond incorruptible, ſpirituall and diuine, by the which we are
begotten

John. 3. a.

begotten into the Church by the vertue of the holy Ghoste, by whome we are regenerate into a new life.

In what sorte we do communicate of the body & blood of Iesus christ in baptism.

M. It is not also said, that Iesus Christ doth giue his body and his blood in Baptisme, as he doth in the supper, likewise the water is not called therein the body and the blood of Iesus Christ, as Iesus Christ doth in the Supper call the bread & the wine by the name of them. **P.** Albeit y the water be not there called in baptism by that name, dost thou thinke for all that, that the body and blood of Iesus Christ be not there distributed and communicated vnto thee in the same, as well as in the Supper? **M.** I do not so understand it. **P.** Thou wilt then ordeyne a Baptisme withoute Iesus Christ. **M.** Wherefore? **P.** Because thou canst not haue Iesus Christ, except thou haue him wholly, and very God and very man, and that thou haue true communion with his body & with his blood, not only in y supper, but also in baptism. **M.** Shewe me the cause thereof. **P.** It is because y the Baptisme doth no lesse sende vs to the death

Ey.

and

and passion, and to the body and blood of
 Iesus Christe, than doth the Supper, for
 somuch as that is proper to al sacraments.
 What difference there is betwene the
 baptisme and the Supper, touching the
 communion of the body and of
 the blood of Iesus Christ.

M. It seemeth to me that thou speakest
 against that whiche thou hast sayde
 heretofore, touching the difference which
 thou hast put betwene baptisme and
 the Supper, for it seemeth that thou spea-
 kest now, as though baptisme & the sup-
 per were one very Sacramente, and that
 there were no difference betwene them.
P. Thou makest an euill conclusion. For
 albeit that we doe as well participate of
 the body and of the blood of Iesus Christ
 in baptisme as in the Supper, yet not-
 withstanding, there is difference in the
 participation and in the manner thereof,
 in respect of the benefites of Iesus Christ,
 whiche are signified and communicated
 vnto vs as wel in y one of the sacraments
 as in the other. **M.** I haue not the wel un-
 derstande thee yet heretofore, and therfore
 declare vnto me moze easily that whiche
 thou

thou now speakest of. P. Although the body of Iesus Christe be not giuen vnto vs in baptisme as for spirituall foode, as it is in the Supper, that notwithstanding it is there giuen vnto vs in very deede, as a garment of innocencie, of Iustice and of holynesse to couer all our sinnes before God. And therefore S. Paule saith, that all those which are baptised, haue put on them Iesus Christ. M. And of the blood, Galath. 3. what sayest thou? P. Albeit that it be not giuen vnto vs in Baptisme, as for drinke as it is in the supper, yet notwithstanding it is there giuen vnto vs for a spirituall washing of our soules and consciences, whereby Iesus Christe dothe purifie and cleanse his Church in this lauer of regeneration, to the ende that he may make it pure, cleane, withoute spotte or wrinkle and a holy and glorious Church. M. I did neuer yet so well vnderstande these two pointes, nor yet the diuersitie and difference that thou hast made betwene the benèfites of Iesus Christe, and the Baptisme and the Supper whiche are Sacramentes, as now I do vnderstande all these things.

In vvhhat sorte the faithfull in baptisme do put on Iesus Christ, and are vvashed vvith his blood.

P. **W**hen I tell thee that the baptisme declareth vnto vs holwe that Iesus Christe is set foz the vnto vs in baptisme, foz a robe of innocencie, Iustice, & holynes, and that we cloth our selfe with him by meane of y same, I do not thinke thee to be of so grosse an vnderstanding, to thinke, that the faithfull do put on Iesus Christ naturally and coꝝpozally, as a man putteth on a garment oꝝ a cloke. **M.** I should be very grosse if I so vnderstode it. **P.** How doest thou then vnderstand it? **M.** That euen as a garmente oꝝ a cloke do serue to couer the body, euen so do the innocencie, iustice and holynesse of Iesus Christe serue vs to couer our sinnes at the iudgemente of God, to the ende that there appere no one spotte of them in his sighte. **P.** And touching the bloude of Iesus Christe, doest thou thinke that oure soules and consciences be washed and made cleane in Baptisme, as one would with water wash a body in a bath oꝝ ryuer

ner, or else shætes in a bucke? Mathevv.
Thou makest here with me godly dis-
courses: I thinke there is none so beast-
ly, whiche doth not well knowe that the
bloud of Iesus Chziste is called the wa-
shing of soules, and of consciences,
not as though they must be washed and
dipped in the bloud of Iesus Chziste, as
one would wash and dippe a body, that
he would wash and make cleane, or
some other suche like thing, but that the
holy Ghost speaketh so, to giue vs to vn-
derstande that whiche thou hast sayde, to
witte, what the water of baptisme signi-
fieth, concerning the washing and pu-
rification of our soules and consciences
in the bloud of Iesus Chzist.

VWhat greater reason there is to commu-
nicate corporally of the body and
of the bloud of Iesus Christ
in the Supper, than in
Baptisme.

P. How doest aunswere me verye
well, but if thou find it strange that
a man shuld say, that they which are bap-
tised

tised haue put on Iesus Chyist bodily as
 a garmente, and are washed with hys
 bloud as with a materiall bath, why
 shouldest thou not finde it as straunge or
 moze straunge, that a man should say that
 the body and the bloud of Iesus Chyiste
 are naturall and bodily eaten and drin-
 ken in the Supper, as are the bread & the
 wine which are the signes? M. Thou
 makest me to consider somewhat moze
 deeply of this matter, than heretofore I
 did. P. It is a matter well to be thoughte
 on. For if that in Baptisme we haue no
 carnall communication with the body
 and bloud of Iesus Chyist, but only a spi-
 ritual, I see not what greter reason there
 is, to haue rather in the Supper a carnal
 communication with him, than in Bap-
 tisme, considering that the supper depen-
 deth of baptisme, and that it is as a moze
 ample confirmation of the possession of
 the benefites of Iesus Chyiste, into the
 whiche wee beginne to enter by Bap-
 tisme, and doe continue by the Supper.
 M. I finde thy reasons very good. P.
 Thou shalt finde them yet better, if
 thou do consider how muche that grosse
 and

and carnall opinion both disagree as wel
with the nature of the body & of the bloud
of Iesus Chryste, as wyth the faith that
we oughte to haue in his ascention into
heauen, and of his seate at the right hand
of God, and of his spirituall and diuine
presence and vertue, by the whiche he is
euer present in his church, and doth guide
and gouerne it eternally.

Hovve the corporall and carnall presence
of the bodie and of the bloud of Iesus
Christ in the Supper greeth not
with the true nature of them.

M. Expounde this same vnto me some-
what moze at large. **P.** For the
first, to what purpose is it to thinke, that
the bodie of Iesus Chryst is chewed and
eaten and sent into the stomacke, and fro
thence downe into the bellie, as is the
bread whiche signifieth it in the Supper:
and that his bleud is also drunken as is
the wyne which is the signe? For bee it
that thou vnderstand that the bread and
the wyne be conuerted into the substance
of the bodie and bloud, or else that the bo-

Reb,

dis

be eaten with the bread, and the blood
 drunken with the wine, yet is there still
 greate absurditie, cleane contrary to the
 nature of the bodie and blood of Iesus
 Chryste. M. What contrarietie fyndest
 thou therein? P. Seeing that Iesus Christ
 hath a very true naturall bodie in euery
 respecte lyke vnto oures, as touchyng the
 corporall substance, sinne excepte, it is
 certaine and true, that hee is not bodily
 and naturally not only in the heauen, and
 in the earthe at one tyme, but also ney-
 ther in infinite places. For he hath not
 a bodie whiche filleth the heauen and the
 earth as dothe his diuinitie, but hath a
 bodie whiche can not be a true and ve-
 rie bodie, if hee be not in some certayne
 place agreeable to his nature, to his glo-
 rie and celestiaall maiestie.

Howe the glorifying of the bodie of Je-
 sus Chryst, doth not chaunge at all the
 substantiall nature & propre sub-
 stance of the same.

M. Thou speakest of the bodie of Je-
 sus Chryste, as though he were in
 euery respecte like vnto oures, and that
 he

he were not glozified at all, as ours shall be also after the Resurrection of our bodies. P. Albeit that the bodie of Iesus be glozified by his Resurrection and Ascension into heauen, yet followeth it not for all that that he hath lost the properties of his humane nature, and that his corporall substance is chaanged in such sorte that it is conuerted into diuine nature, or that he is in such sorte transfigured, that he is infinite, to be in euery place: or that he is so multiplied, that for one bodie he hath many, or an infinite number, as necessarily it must be, if the error wherof we nowe speake, shoulde haue place.

Of the contrarietie that is betwene the corporall presence of Iesus Chryst in the Supper, and his ascension into heauen.

M But they which mainteyn this opinion, say that these things maye not be considered naturally, but supernaturally, and that they do surpasse the capacite of all mans understanding. P. I graunte them all that. But why is it then that they forge vs a corporall and natu-

naturall presence of the bodie and blond
of Iesus Chryste in the state of a super-
naturall and spiritual presence. M. They
say that the same corporall and naturall
presence doth not at all hinder the super-
naturall and spirituall. Pet. Albeit that
they saye it, it doth not therfore followe
that it is so. And on the other syde, I see
not howe they will agree their opinion
with the articles of oure saythe, by whi-
che we doe confesse, not only that Iesus
Chryste is gone vp into heauen, but also
that he is there sette at the ryght hande
of the ffather, and that from thence he
shall come in Iudgemente by a visyble
and corporall presence, euen as he went
by visibly & corporally, according to the
verie testimonie of the Angels, and al-
so of Sainte Peter, who hath sayd, that
the Heauen muste needes receyue hym,
vntill the tyme of the restoring of all
thyngs, wherof God hath spoken
by the mouthe of all his Pro-
phetes since the
beginning.

Acts. 1. b. 3. d.

The

The eighteenth Dialogue
is of the presence of Iesus
Christe in heauen, and in the
supper and in his Church.

VWhether the ascention of Iesus Christe
be a true ascention or no, or else if he
made himselfe only inuisible.

MATHEVV.

IT seemeth to me that all that
whiche thou hast spoken of the
ascension of Iesus Christe, is no-
thing against the opinion of those
against whom thou hast so long disputed,
for they denie not that Iesus Christe is
gone vp into Heaue, neyther that he shall
come visiblie and bodily to iudge the li-
uing and the dead, euen as thou hast said.
P. How do they then agree their doctrine
with this confession? M. They allcadge
two things vpon this pointe. The firste
is, that the heauen and the right hand of
God where Iesus Christe is, do stretch
ouer all. The other is, that the coming
of Iesus Christ which is made by the sa-
crament

crament, the Supper is inuisible: wherefoze albeit that he be there bodily in the propre substance of his bodie & bloud, yet is he not there visibly, but inuisibly. P. If they make no space betwene the earth and the heauen, and that they will stretche out the heauen euen to the earth in suche sort that Chryst hath not absented him from the earth, as touchyng his bodie, and that he didde retire himselfe, when he went vp into heauen, it may not then be sayde, that he is ascended as the Scripture witnesseth, but that he hath alwayes remayned vpon earthe, without departing from thence, agaynst that whiche he himselfe did prophetic to his disciples. It muste also be sayde, that he should then haue made hym selfe inuisible to them, and that he were still yet on earth, not visibly, but inuisible.

Houe that the presence corporall of Iesus Christ in the Supper may haue no place excepte he haue an infinite bodie, or manye.

M. I know not what to say to thee here, in: for if it were so, then shoulde there be no true ascension of Iesus Christ into

into heauen. P. Albeit that it were so, yet must it needs be, that he haue a body infinite to be in so many places at ones: or else that he haue an infinite number of bodies to be in so many places at once, as they wold haue him. M. I vnderstand well, that if Iesus Chryste had suche a bodie, & that his humane nature wer infinite, as is his diuine, it could be no more an humane nature, nether could there be any difference betwene y^e one & the other.

Of the inuincible coming of the
body of Iesus Christe.

P. A^s concerning that which thou hast sayde of the inuincible coming of Iesus Chryste, where is it in the holie Scriptures that they synde suche a coming, in the which Iesus Chryst cometh from heauen inuibly in the proper substance of his bodie? M. I can not tell, for as thou hast already declared in the articles of faith, we speake but of two coppyall comings of Iesus Chryst.

Of the spirituall coming of
Iesus Christ.

P. I wil grant them that there is an inuincible coming of Iesus Christ by the
whiche

whiche hee commeth dayely inuisibly to all. But that is not in the proper and naturall substance of hys natural bodye, but by his diuine vertue, whereby notwithstanding hee maketh vs in deede partakers of his bodye and of his blood, and doth nourish vs, as he doth testify the same vnto vs in his holy Supper, & doth the same by the vertue of his holy spirit, the whiche ioyneth vs vnto him without being needfull that Iesus Christe descend or ascend in his owne bodye, to make vs partakers. M. But howe may this be done, tosomuche as the bodye of Iesus Christe is in heauen, and that wee be on the earth, and that ther is so great distance betwene the one and the other? P. Seeing that this coniunction is not naturall nor carnall, but supernaturall and spiritual, it is not at all harde for the holy Ghosts in such sort to ioyn the earth and the heauen together, and to drawe vp our hearts into heauen, euen to Iesus Christe. M. I know well that there is nothing harde nor impossible to God. P. In lyke manner is it not harde for Iesus Christe, to make the vertue and efficacie of his bodye
 his

the sacrifice of the same which he hath offered for vs, to come euen to vs, without being needefull that he descende bodily from heauen, to come to vs. M. I graunte to thee all that.

Hovve that the corporall presence of Iesus Christ in the supper, is contrary to the diuine vertue that is in him to communicate his gifts and graces to his Church.

P. I must necessarily be that it be so, for if he could haue no communion with vs, and communicate himselfe to vs, without coming downe from heauen bodily, and without that he were with vs corporally presente, his vertue shuld not be so great as it is, nor should it be so wel set forth, nor in so great effect. M. Is that the cause why he saide to his disciples, it is expedient that I go, for if I go not, the comforter which is the holy Ghost, will not come: P. It is certaine that by these words, he would giue his disciples to vnderstand two things. M. Which be they? P. The first is, that his corporal presence did holde them still fixed in the earth, and

John. 16. 2.

P.

did

did hinder them by the meane of their infirmitie & rudenes, to cōprehend & understand, that his kingdome was spiritual & not carnall, as they thought it to be. **M.** Which is yet the other pointe? **P.** It is y he was not come hypon earth, there to raigne by a corporall presence, but to restore his body into heauen, & that he would raigne by his holy spirit & by his spirituall & diuine vertue among his, according to the promise which he made them, when he said, when you shall be gathered together two or three in my name. I am in the middell of you. And againe, I am w you euen to the consummation of the worlde.

Mat. 18. c.
28. d.

Of the spirituall and diuine presence of Iesus Christ in his Church, and of the vertue of the same.

M. Thou understandest then these passages of the spiritual & diuine presence of Iesus Christ in his Church. **P.** No man may other wise take them. And therefore Iesus Christ hath said, to shewe that great power which he had. Al power is giue me, both in heauē and in earth. **S.** Paul in like sort hath witten that he is ascended aboue all the heauens, so y ends he

Mat. 28. d.
Ephc. 4. b.
1. d.

he mought fill al things, & that he mought
 fulfill all in the same. M. Doeſt thou vn-
 derſtand that he both accompliſhe and fill
 all things, not by his corporall preſence,
 but by his ſpirituall & diuine preſſe and
 vertue? P. We may not otherwiſe vnder-
 ſtand it, if we do beleue that Jeſus chriſt
 hath a very nâatural body, & that he be in
 dede gone vp into the heauens. For as
 we haue alreedy ſaid, as ther is no reaſon
 to giue him many bodies, to be in manye
 places at a time, euē ſo is it ouer ſtrange,
 to giue hym a bodye which may fill the
 heauen and the earth.

Hovve that the corporall preſence of the
 body and of the bloude of Jeſus Chriſt is
 contrary to the true communion of
 them in the Supper.

M. I Doe now remember that thou haſt
 alreedy ſaid that the body & the bloud
 of Jeſus Chriſt could not be ſeparated frō
 his ſpirit, frō whence I do conclude that
 the body and bloud of chriſt Jeſus cānot
 be receiued but to the ſaluation of them
 which doe receiue it. P. None may doubt
 thereof. M. It followeth then further
 p. y. that

th it infidells cannot receiue them, forso-
much as they cannot receiue them except
they receiue their saluation, the whyche
they cannot obtaine without faith, where
of they are void. P. This which thou say-
est dothe yet confirme more and more
all that whiche we haue handled hereto-
fore concerning the corporali presence of
Jesus Christ in the Supper. M. It is also
the cause why I did againe set forth this
matter. For if the body and the bloude of
Jesus Christ be corporally in the supper,
in suche sorte, that whosoener receiueth
bodily the bread and the wine therein, re-
ceiueth also the body and the bloud of Je-
sus Christ corporally: there shall follow
thereof many things, which seeme to me
very contrary as well to the office of Je-
sus christ as to the nature of this Sacra-
ment of the Supper. P. Thou sayest ve-
ry truthe, and I am very glad to here of
that that which thou thinkest. M. For the
firste we shall be constrained to confesse
that a man maye in the Supper receiue
the body and the bloude of Jesus Christe
without faith and without his spirite, for
the vnfaithfull whiche shall receiue the
bread

bread and the wine, shall no lesse receiue the body and the bloud of Iesus Christe, than the faithfull . P. Beholde there a very strange consequencie. M. Howsoeuer, if a man may receyue them without faith, they whiche shall receiue them in such sorte, shal receiue the either to their saluation or condemnation, if they receiue the to their saluation, it must needs folowe that a man maye obtaine saluation withoute faith; if they do receiue the to their condemnation, it must then folowe that the body and the bloude of Iesus Christe do bring in this Sacramente against their nature, deathe in steede of life, whiche is also against the nature of the Sacramente, for it was not ordeyned to bring death to man, but life.

VWhether a man maye conclude of the vvords of Sainct Paule, that a man may receyue the body and the bloud of Iesus Christ in the supper, to condemnation.

P. T Thou concludest very well, but they which houlde the opinion against the whiche we dispute at this presente,
P. iiij. make

2. cor. xi. f. g

make no difference to affirme that the infidels receiue in the supper the body & the bloud of Iesus Christ, & that they receiue the to their condemnation. For they build themselves vpon that which S. Paule hath saide. What who so eateth in the supper the bread & drincketh the wine of y^e lorde vnworthily, doth eate and drinke his condemnation. M. I know well that these men affirme that which thou saist. But I cannot well agree their opinion with the matters the which we haue already handled. And as touching that which they alledge of S. Paule, he sayth not, who so shall eate the body and drinke the bloud vnworthily, shall receiue his condemnation, but he saith, he that shall eate of this bread & shall drinke of this cup. P. Thou hast also to note besides this, that there is difference betwene receiuing the supper vnworthily, & to receiue it without faith, and as touching the word of condemnation, it may be also taken in diuers manners, but we will now no longer dwell vpon these two pointes. It is sufficient for vs to knowe that the bodye and the bloud of Iesus Christ cannot be truely receyued but by the saythfull.

Of the principall difference that maye be betweene the transubstanciation of the bread and of the yvine into the bodie and the bloud of Iesus christ and the bodily coniunction of them together.

M. I Do well vnderstand by all the reasons & testimonies which thou hast brought out of h^y holy scriptures, that we may seke no corporal nor carnall presence of Iesus christ, neither in the supper, nor yet in all thys visible worlde, but only a spirituall and diuine presence. Wherefore whē I haue well considered the whole, I finde no great difference, betwene them that affirme, y^t the bread and the wine be conuerted & transubstanciaded into h^y bodie & bloud of Iesus christ in the supper, by the vertue of the sacramentall wordes, & those which affirme, that albeit that the bread & the wine remayne still in their owne substance, yet notwithstanding, h^y bodie & bloud of Iesus christ be there also present with thē, in their proper and natural substance, not only spirituallly, but also corporally & substantially, as are h^y bread & the wine. **P.** There is no great difference but in y^t that h^y one sort thinking to anoth^r

P.iii. the

the absurdities which follow the opinion of the others, do fall into other absurdities which are nothing lesse, of the which we will no moze speake here, bycause the matter woulde be to long, whercof we haue already sufficiently spoken.

Of the vnion that is betuene Iesus Christ and his members, signified by the breade and the wine in the

Supper.

M. I Am very well contented for this time with that which thou hast said, and therefore shewe me now, what properties the bread and the wine haue yet, which are agreable to this Sacramente of the Supper, beside that whiche thou hast already said. **P.** I haue already sayd that these signs were agreable to this sacrament, bycause they be apte to represent the spirituall nouriture by the bodily. **M.** I doe very well remember this point. **P.** Thou hast also to note vpon the same, that as one lose and one vessell of wine are made of many graines gathered together, enen so doe they in the Supper represente vnto vs, how that all the chilozen of God which are dispersed, are

are gathered & brought together in one, and united with Iesus Christ their head, by his death, as Saincte John doth witness. **M.** Thou wilt then saye, that that vnio which is made of many graines, in one lofe or in one wine, doth signifie vnto vs the vnion that is betwene Iesus Christ and his Church, to witte, betwene the head and the members. **P.** It signifieth not only the vnion which is betwene Iesus Christ and his members, but also the vnion which is and ought to be betwene all the members of his body, which cannot be vnited with their heade Iesus christ, nor haue him for their head, if they be not vnited among themselves, the one with the other: for Iesus Christ may not be deuided. And therefore Sainct Paule hath saide to the same purpose, that we are all one bread, and therefore we do also euery of vs part take of one very bread and one very cuppe.

Hovv the supper is the sacrament of vnion and of charitie, and of the admonition that vve haue in the same.

M. **S**eing it is so, it followeth then that the supper is vnto vs a Sacrament
P. b. of

of the vniõ & charitie, y all the faithfull
ought to haue the one with the other : P.
What is not to be doubted, & therfore thou
must note, y eu as baptisme doth admo-
nish vs of y perpetual repentãce & moztifi-
cation which ought to be among vs al y
time of our life: eu so hath y supper this
pöppe vnto it, y it putteth vs in mynd of
the vniõ & charitie wherby we ought to
be ioyned the one with y other, wout the
which we can not be chzistiãs, for so much
as Iesus Chzyst setteth it fowth vnto vs
for a marke wherby his oisriples shuld be
knowne. M. Seing it is so, I think assu-
redly also that we cã not communicate at
this holy sacramēt of y supper, but to our
cõdemnatiõ, if we haue not this charitie &
vniõ amongst vs. P. It is easie to iudge.

The 19. dialogue is of the

proöfe that euery man ought to make
of himselfe befoze the supper.

Of the principall points vvhich are requi-
red in the proöfe that is required of
euery man before he go to
the Supper.

M. Seing

M. Seeing that we be lyghted vpon the matter of things required wherewith woꝛthily to communicate in the supper, declare vnto me now in what sorte we ought to proue our selues, according to the doctrine of S. Paule, to the end we receiue not this Sacrament vnwoꝛthily and to our condemnation. **P.** Thou maist wel know by the matters which we haue alreedy handled, what it is to receyue the Supper woꝛthily oꝛ vnwoꝛthily, and to saluation oꝛ condemnation, and how euery man may proue himselfe, to communicate therent as he ought. **M.** I graunte that which thou sayest: but I shall vnderstande and comprehend it better, if thou doest declare vnto mee byiesly the principall pointes whiche are chiefly required in this proue. **P.** Seeing that Iesus Chyiste is dead for oure sinnes, and that therfoze, all Sacraments doe sende vs to the same death, to obtaine forgiveness of the same: it followeth well, that we can not communicate woꝛthily at the Supper, except we acknowledge first our selues to be sinners suche as we are, and do confesse

confesse that we haue deserued by meane
of our sinnes, eternall death and damna-
tion, and that we can not be deliuered
from them, but only by the death of Iesus
Chryst. M. I doe well vnderstand alre-
die this poynt. P. If thou do well vnder-
stand this, thou vnderstandest well also,
that that acknowledging & cōfession, can
not be in vs without that true repentance
wherof we haue alreadie spoken, whiche
can not be without true amendement of
life. M. I vnderstand wel also that other
pointe. P. Thou haste well vnderstode
how that true faith can not be separated
frō true repētaunce. For the knowledge of
our sins should serue vs to smal purpose,
if it were not ioyned with a sure trust of
forgyuenesse of the same. M. That is
playne. P. For we seeing we can not ob-
tain that remission, but only by the death
of Iesus Chryst, and that the Supper is
ordayned to witnesse vnto vs, and to as-
sure vs more fully, it is therfore easy to
iudge, that none maye communicate at
this holy sacrament without true faith,
by the which he holdeth himself assured
to obtaine the grace which is promised &
wit.

witnessed vnto him in the same. M. Thou wilt then say in effect, that it is needful for those whiche dispose themselves to communicate at this sacrament, to note diligently whether they haue true repentance and true faith in Iesus Chryste or no. P. To the ende that the p^roofe may be the moze full and perfect, thou shalt ioyn also to these two pointes, charitie, of the which we euen now did speak, by meane wherof, all the faithfull are vnited and conioyned the one with the other: euen as they be vnited & conioyned by sayth with Chyist Iesus their head. For euen as true repentance can not be without true faith, eue so true faith canot be wout true charitie, as we haue sufficiently already declared. M. I vnderstand wel also, seeing the Supper is a Sacrament of vniou and charitie, as thou hast already declared it, that he is not capable of the same, that hath not true charitie. P. Beholde, they are 3 thre pointes, to wit, repentance faith, and charitie, whiche comprehendeth all the rest that maye be required in the p^rouise of any man.

Three pointes
 required in
 the p^rouise.

VWhether it be requisite that euery man
haue perfecte repentance, faith and
charitie, before he go to
the Supper.

M. **N**owe I haue yet one difficultie
vppon these three pointes, the
whiche thou sayst are chiefly required in
the pꝛofe of those which will communi-
cate at the Supper. **P.** Shew me that dif-
ficultie. **M.** Tell me firste, if there be any
man that in this mortall life may haue
perfecte repentaunce, perfecte faith, and
perfect charitie. **P.** If we could haue those
vertues so perfect, that nothing coulde
be moze added therevnto, then were we
no moze mortall men, and shoulde be
no moze made, neyther the pꝛeaching of the
Gospel, noz yet the Sacramentes. **Mat.**
Why so? **B**ycause we shoulde then haue
all the things, for the which al the mini-
sterie of the Church was ordeyned of
God, and shoulde be already like to the
Angels, in such sorte as we shall be after
our resurrection, when we shall be fully
resourmed to the image of Iesus Christ,
and fully glorified with him. **M.** And yet
thou sayest that we cannot worthily com-
muni-

nicate at the supper, except we bring wth vs true repentāce, a true faith, and a true charitie. Pet. What same is not at all against that which I haue nowe sayde.

VVhat differēce ther is betvvene true & perfect repentance, faith, & charitie.

M. I must needs be then, y thou put differēce between true & perfect repentāce, & true faith & charitie. P. Cūe so ther is differēce. M. What is it? P. To make thee y better to vnderstand it, I wil shewe thee it by exāple. M. I like well y manner of declaration. P. Take then for exāple a yong chyle, wilt thou say y he is a perfect man? M. No, till such time as he be come to y age in which men do accept the perfection of man. P. But wilt thou denie y he is a very mā before he be come to that age? M. I am not yet wel resolved howe to answer thee to this demaund. P. It shal be easy for thee to resolve, if thou cōsider what it is to be a man, & what is his nature: for thou canst not denie, y who so hath an humane body & a soule participāt of reason & vnderstanding, is a man. M. I grant it. P. No more canst thou denie, that a chylde, howe yong soener he be, is

com

compounded of suche a bodie and suche a
 soule, notwithstanding y men do not yet
 see in effecte in him, so great a perfection
 of the bodie, and of reason and vnderstan-
 ding, and of other gifts, as wel of the bo-
 die as of the spirite, as in a perfecte man.
 M. I do wel vnderstand y thou wilt say,
 that albeit a child may grow both in big-
 nesse, force, discretion, prudence, know-
 ledge, & in such like vertues, therby to at-
 taine to greater perfection, yet notwith-
 standing this same letteth not at all, but
 that he is already a very man. P. No, for
 somuche as he hath in him all the partes
 that make a verie man, and the seedes
 of all things required in mans nature,
 notwithstanding that the frutes as yet
 appeare not, for albeit that a thing be-
 gone, be not yet fully perfected, it follo-
 weth not for all that, but that the be-
 ginnings are true and sounde, and that
 it is true and perfect, forsomuch as is al-
 ready of it. M. Thou wilt then saye in
 lyke sorte, that albeit that repentance,
 faith and charitie, be not in vs so greate
 & so perfect, that no more may be wished
 for, yet for all that they leaue not to be
 true,

true and whole, provided that wee haue the true seedes thereof in vs, and the true beginnings of all the partes required in the same. P. Thou hast very well comprehended that whiche I would haue saide. And soasmuch as all these things are already begun in vs, by the grace of God, we do dayly continue the reading of the Gospel and the administration of the Sacramentes, to the ende we may daily growe more & more, in that which is already begun in vs, and that we may be dayly the better confirmed, to witte, in true repentance and true faith & charitie, and in all the other gifts of god, euen vntill the time that from the infancie in the whiche wee now are concerning these gifts and graces, we do come euen to y age of a perfect mā, and that we do therein dayly profite as the childe dothe dayly growe vntill the time that he be a perfect man.

Ephes. 4.c.

Hovv greatly necessarie the ministerie of the Church and prayer is for al men during this life.

M. I Am now wel resolved touching this pointe, whereby I do conclude that there is in the woꝛld no man so perfecte,

Z.

who

who hath not allwayes neede of the ministry of the church, & of al the partes and things the which it comprehendeth. P. 3
 haue yet forgotte to tel thee that with the diligence that we ought to vse in the studie of the holy scriptures & communio of the sacramentes, to the end the graces of god may be dayly encreased more & more in vs: we haue also the inuocation of the name of God, & prayer, the which serueth vs greatly to y^e ende: wherfoze we ought therein to be very attentiu & continuall.
 M. Seing y^e thou art now come vpon the matter of inuocation & prayer, mee thinketh it were good y^e we dyd speake somewhat amply of it. For it seemeth to mee y^e we haue spoken very litle of it, as in passing it ouer, when that thou gauest me as in brieft, y^e exposition of the commaundements of y^e law, vpo the which thou didst brieftly declare vnto mee, how that those of the first table did comprehend faith & the inuocation of the name of god, which proceedeth from the same, as y^e true frute and true witnesse of the ffaith.

Of the discipline of the church, and of the principall partes of the same.

P. I had determined to haue spokē some what moze fully, for so much as Iesus Christ hath giuen a certaine forme & rule. But bicause wee haue yet to speake of the discipline of the Church, & that it is so ioyned with the ministry of the same, that it cannot bee wel ruled nor conserued without y^e discipline, wee wil first speake so farre as the matter that wee handle nowe requireth it, and then afterwarde we will conclude the whole by the inuocation of the name of God, and by prayer.

The. 20. dialogue is of the discipline, censures and consistories of the Church.

Of the discipline of the Church, and of the principall partes of the same.

M. Syng wee are come to the point of the discipline of the church, declare vnto mee then what thou meaneest by the same. **P.** I vnderstande the gouernement and the rule, by the which God will that his Church be gouerned

Z. y.

1024

according to the order which he hath ordeyned in it by his word, to entertaine it in true religion and to take away sinners. M. What is that rule and that order? Pe. There be chiefly three pointes to consider. M. Which is the first? P. The regard that must be had to the doctrine & assemblies of the Church, to the end that the worde of God and the sacraments be administred as they ought to be, & aboue all things that do appertaine & are requisite to the service of God. M. Which is the second point? P. The regard that must be had to the life and manners of euery man. M. Which is the thirde? P. It is not altogether of so greate importance, for it concerneth only certaine exercises, which sometime are required in the Church, as are fastings & other certaine ceremonies the which, according to the necessities and circumstances of times and of places, may serue for the better making of men to do their dutie and office to God.

Of the chiefe things vvhervppon the
discipline of the Church ought
to vvathe.

M. Being

M. **S**eing that thou sayest that the two first pointes be the most necessary, declare vnto me the things, the which are most to be considered in them. **P.** For so muche as the word of God is ordeyned to teache, admonishe, comferte, exhort, rebuke, and to correct euery man, as it shal be needefull, it is necessary that there be censures and watches in the Church, to watche and to take hede how euery man doth behaue himselfe, as well in respecte of doctrine as of life, and whereof euery man hath neede, to prouide for the same as the word of God both require.

Of the censures and ancients of the Church, and of the maner of the policie of the same.

M. **A**l that whiche thou sayest, doth it not belong to the office of the pastors and ministers which haue charge of the administration of the word of God and of the Sacramentes, and of all the Church? **P.** I graunt it. But there are chiefly two causes, why it is needefull y they haue helpers with them, whiche may be called censures or ancients of the church,

Z. ij.

as

as they are called in the holy scriptures,
to helpe them in that that I haue said. M.
Which is the first of these two causes? P.
It is that the ministers are not ordina-
rily so many, that they maye see in euery
place: and on the other part all are not so
rarefull, so diligent, and so perfect, to loke
to all things, as it were to be desired. M.
Which is the other cause? P. It is that all
be it they could doe it, it is good that there
be others of the Church, which may bee
ioyned vnto them, to giue to vnderstand,
that the Church, in respect of the policie
and discipline of Iesus Chyist hath there
appointed, and of the gouernment which
he hath giuen to men, is not as a Donar-
chy, or some other temporall lordship, in
the which certaine princes haue all abso-
lute authoritie: but it is an holy and free
communaltie, which for that cause is
called the communion of Saintes, to the
whych Iesus Chyist hath giuen in ge-
nerall and not to any one in particular,
all the power and authoritie that there
is, to vse for edification, and not to de-
struction.

Of the true head of the Church and of the power giuen to the church by Iesus Christ to chosse those vvhich haue publique office in the same, & how requisite it is that that order be there obserued.

M Bt in taking it so, it seemeth to me that there is no order at al, but rather great confusion. For if there be no certaine head, euery man wil there bee a maister, & the one as great as y other. P. It doth not so folow of that which I haue saide. For first of all, she is not without a head, for so much as it hath Iesus Christ for hir head. Afterward, al be it y the power & authoritie be giuen to the whole comunaltie of the faithfull, as it is in the hands of the people in a popular estate, y which me haue aunciently called Democracie: yet for al y it hindreth not at all, but y the church by a comon consent may chosse out of the body of this holy comunaltie such certaine persons, as may haue y special charge, to exercise & administer the publique offices which are ordeined of God in y same, as they do in a free cite in y which y choise of publique offices is made by the burgeses & citizens of y same

Z.iiij.

which

whiche are all of one very communaltie. M. Thy meaning is then, that all the authoritie and power of the rule and government of the Church, is giuen in generall to all the Church, and that therefore it belongeth to the same, to chosse according to the worde of God those whome she knoweth to be most mete to exercise therein the publique offices, and to whome God hath distributed the most of his gifts, to execute the same faithfully. P. In all the time that the Church was well ruled according to the worde of God, and that she was not oppressed by tyrannie, she euer blessed that order. And therefore it is moze than necessarie y she holde alway hir right, hir power, and authoritie, such as she hath receiued of god, to the end that there be none of the members of y same, be they either ministers of y same or else the magistrates, or y comon people, y may take in hand any thinge in this spirituall rule & government of their owne authoritie, but that every one of the flocke content himselfe with the charge that shal be committed vnto him by lawfull vocation.

Of the office as vvell of the ministers as of the other auncientes and Censures of the Church, and of the regard that chiefly must be had vnto them.

M. **S**ing it is so, shew me the what is the office as wel of the ministers as of other censures and auncients which may be ioyned vnto them in this Ecclesiastique discipline. **P.** It is first of all to see carefully that the doctrine of the lord be not only truly set forth in the Church, but also that it be receyued with all honoure and reuerence, and practised as it is mete. **M.** It is then mete that they which haue the oversight & publique charge in the church, do watch not only ouer the people, but also ouer the ministers. **P.** But it is ouer the ministers chiefly, that first heede must be taken, for if their doctrine and life be not such as their office requireth, they shal be a greater slander and a greater ruine to the whole Church than any other, & God shall be moze dishonored in them than he shall in all the rest that be vnder they charge. **M.** And who shal haue the superintendance ouer them, considering that they be the chiefe gouernours and lea-

A. 1. 10. f

ders, which must leade and gouerne all the rest that are committed vnto them. P. If they must in deede watch ouer others, and correct them, they must chiefly looke vpon themselves, according to the aduertisement whiche Saincte Paule giueth them, and they must correct the faultes that bee among them, by the discipline which they should haue together. M. But if they doe it not, but doe beare the one with the other, or if there be such faultes eyther in their doctrine or lyfe, which deserue greater censures, or in deede open rebuke, what remedie is there for that? P. When muste the Ecclesiastique constitutions whiche are ordeyned by and in the name of the whole Church, prouide for the same, wherunto the other auncients and Censures of the Church, do assist with the ministers to remedie all offences, whiche may be eyther in the doctrine or lyfe of any man, be he minister or other. M. Shal not the counsels prouide for that? P. What is a later remedie wherunto men may haue recourse when necessitie requireth it, prouided that they be lawfull. M. Then muste the lyke be vnder-

der.

derstode of al the rest, which are appointed in these Consistories, as Censures and Benatoys, and ecclesiasticall iudges.

P. Thou mayste well vnderstande, that if they whiche are appointed to correcte others, doe not first correcte themselves among themselves, they shal haue no great authoritie to correcte those whiche they ought to correcte, neyther may they doe it without their greate shame and confusion, and without giuyng great occasion of murmure, slander, and scattering of all the Church. M. And if they whiche haue speciall charge in the Church, doe bear the one with the other, and be themselves the cause of slanders, and scattering of the same, hath not then the whole Church together power to correcte them, and to prouyde for and remedie suche faultes? P. Seeing that the power wherof we speake, is giuen by Iesus Chryst, to his whole Church, who hath power to take it from hir? May they take it from hir to whome shee hath giuen it? M.

No, excepte they be tyrantes.

P. Thou sayest truthe.

The .xxj. Dialogue is of
 brotherly correction, of excommunication,
 and of particular instructions.

Of the order that must be holden in the
 correction of euery mans faults, according
 to the nature and qualitie of the same.

1
M. Seeing that the Discipline of the
 Church is ordeyned for the correction
 of euery man of what estate or
 degree soeuer he be, tell me what
 order there must be kept in the Ecclesiastical
 iudgements towards all those
 towards whom they are quired. **P.** First of
 all, there must be diligente heede had to
 the nature and condition of the faults and
 vices which deserue iudgement and correction.
 For some there be which require
 but simple admonition: others there are
 which require reprehension and correction:
 the one the more softe, & the others
 more sharpe, according as men deserue,
 and as tyme and place requireth, and as
 the offences may be either greater or lesser.
M. And in what sort must men there
 p20

proceede? Muste these censures and corrections be done secretly or publicly? P. Here muste againe be considered the condition of the faultes. For if they be small and secrete, a secrete censure and correction maye suffice: M. But if they be of great importance, and open: P. It shall also be needful that the censure and the correction be the moze notable, & that they whiche haue offended openly, be rebuked openly, accordingly as S. Paule commaundeth. M. And if one haue committed a great fault openly, muste it be published for the first: P. If it be open, it is already published: Wherefore it is also needful, that the correction be in publique, to the ende that the offence be also amended openly, to serue to others for an example: or otherwise the fault could not be well amended, to satisfie the church, according as the discipline therof requireth.

Of excommunication, and of the greatest rigour of the same.

M. **A**nd which is the greatest correction that the Church may vse, according to that discipline which is geuen vnto

vnto hir by Iesus Chriſt: P. It is excom-
 munication. M. What doth this excom-
 munication empozt: P. The name therof
 declareth ſufficiently vnto thee that it is
 an Eccleſiaſtique correſtiō, wherby it is
 declared that they ſhoulde be at the leaſt
 ſhut from the communication of the Sa-
 craments which are woꝛthy of ſuch cen-
 ſure. M. Empozteſt it nothing els: P. yes
 in deede, if it be taken in his extreme ri-
 gour. M. What is it then that this ex-
 treme rigoz impozteſt moꝛe yet: P. It
 impozteſt acoꝛding to the expreſſe word
 of Ieſus Chriſte, that they which haue
 deſerued it are holden and eſteemed a-
 mong Chriſtiāſ, as pagans and infidels,
 in ſuche ſorte that they are not only not
 receyued to the communion of the Sa-
 craments of the Church, but that alſo
 the faithfull and true Chriſtians do with-
 drawe and ſeparate themſelues from all
 familiar conuerſation with them, to the
 ende they maye learne to be aſhamed of
 their faultes, and to acknowledge them
 the better, to the ende they may attayne
 true repentance, to reconcile and agree
 themſelues with the Church of GOD,
 whom

Whome they haue offended.

Of the force of lawfull excommunication, and of the power of the keys giuen to the church.

M. **T**hey are not then shut forth from the communion of the Sacramentes of the Church, to the ende they shoulde alwayes remayne oute of the Church. Pe. If they continue obstinate in their sinnes, not shewing apparaunte testimonie of repentance, nor reconciling them to God and to hys Church, by the meanes thereunto ordeyned, they doe not onely remayne shut forth from the Communion of the Sacramentes, and from the companye of the saythfull, but also from the kingdome of heauen, and from eternall lyfe. Math. Excommunication is not then a matter of small consequence: but is much more to be feared than is a corporall punishment. Peter. It is certaine, if it bee lawfull done, for so muche as Iesus Chryste hath giuen to hys Church the keyes of the Kingdome of Heauen, with

with suche power, as what so euer sh^e
should lose or bynd in earth, according to
his word, shuld be also bound or vnbound
in heauen. M. But if the sinner acknow-
ledge his faulte, and yelde a true signe of
repentaunce, and desire to be reconciled
and at one with the Church: it is gran-
ted vnto him? P. Euen as the Church
hath power to bind the obstinate, so hath
she power to lose the penitent, and euer
according to the word of God, provided
that they accomplishe that whiche true
repentaunce and the true discipline of
the Church doe require. M. And when
the Church hath in such sort either bound
or loosed any one, by the censure of exco-
munication, wilt thou conclude that God
also holdeth him for bounde or loose? P.
Euen as the Sacraments are not playes
for little Children, nor playes fained of
pleasure, but are ordinances and testimo-
nies of God which represent by exterior
ceremonies the spiritual things which in
deede are communicated to the faithfull
by them. So is not excommunication a
vayne ceremonie as a iuggling, but a
sure testimony of God, which he hath or-
dained

dained, to signifie and declare which they be that he anoweth for members of his Church, or els that he holdeth for rotten members, cut of and cast out of the same, and consequently from the kingdome of heauen into the which none maye enter excepte he bee in deede first a member of the Church, and by the meane of the same.

If excommunication maye extende further than to the disobedient.

M. **S**ceing then that excommunication belögeth properly to the disobedient, may they then excommunicate those which acknowledge their fault, how great so euer it be, and do giue testimonie euident inough of their repentance befoze they be excommunicated? P. Thou must vnderstande that all disobedience deserueth excommunication, and chiefly when a man hath bene admonished thre times (according to the order giuen by Iesus Christe concerning the same) and doth not amēd his faults, when they be offensiue and of euill example, and that they be not onely little infirmities and ignorances, the

Ma.

wh. ch

which men may not as easily correct as they would, but are great offences. M. I do well graunte thee that, for rebellion and contempt of admonitions and warnings, is a very great fault, and a very euill example in the Church of God, which ought not there to be endured. P. Thou hast also to note, that albeit a sinner doe acknowledge his faulte at the first or second admonition and warning that shall be giuen him, yet for all that, it may be such, that for example the sinner may deserue to be at the least suspended from the communion of the sacraments for a time. M. Why so, if there be no manifest rebellion? P. In part, to proue the better the repentance of the sinner, and in time the better to iudge whether there be staying in it or no, and apertly to giue example to others, to the ende they may be thenceforthe afrayde to offend, and that al together they may learne the better to honour the Sacramentes, and to take heed howe they contaminate and profane them by their slanderous byces. For as it is to be feared that by ouer much leniency the poore sinner may be caste into despayre.

desperation: euen so on the other syde,
hede is to be taken, least that thzough
ouer muche facilitie, and by defaulte of
moderate seueritie, men giue not ouer
much licence to the vicious, and that they
nourishe not noz mayntayne slaunders &
offences in the steade of coꝛrecting and
abouishing of them.

Of the difference that ought to be had
betweene excommunication and suspen-
sion from the Sacraments: and how
that the Sacraments may not be
administred to all those to
vvhom the doctrine of
the same is set
foorth.

M. I seemeth to mee to heare thee
I speake, that thou putttest some differ-
ence betwene excommunication and
suspension touching the communion of
the Sacraments. P. It is also requisite
to distinguish them. For many de-
serue to be suspended for a tyme from
the communion of the sacraments, which
deserue not at all to be excommunicated,
Aa. y. and

and namely in that extrente rigoꝝ, wher-
 of thou sue now spakest. M. Giue me an
 example of that which thou sayest. P. For
 so muche as the Sacraments are seales
 & confirmations of the doctrine, thou dost
 vnderstand already, that they belong but
 onely to those which are first sufficiently
 instructed, at the least in the principall
 points of the doctrine wherof they be Sa-
 craments, & without vnderstanding wher-
 of none may communicate but to his con-
 demnation, in mocking of the ordinañces
 of Iesus Chꝛist, and of his Church. M. I
 do well vnderstand that. P. And therfoze
 men may lawfully set fowth the doctrine
 to the most ignozant of the woꝛld, and to
 those in deede which neuer heard speake
 of it. for it is ordeined to teach such men.
 But the sacraments may not be admini-
 stred but to those which first are suffici-
 ently instructed, in suche sort, that they
 vnderstande as muche as is required for
 their saluation, of the mysteries contey-
 ned in the same.

How necessarie particuler instructions
 are in the Church.

M. By

M. **B**^p this reckning then, all those that can not yelde an accompt of their faith, must be shut out from the communion of the sacraments, if at the least they be not able to declare by some meane that they vnderstand that which becometh them to vnderstande, to be sounde capable of the Sacraments. P. It is also the cause why that in the well reformed Churches there is not onely Catechisines for the instruction of yong children, but also familiar & priuate instruction for suche as be of age, beside the preachings and the other publique Catechisines. There are also particular examinations, whereby they cause all suche to yelde reason of the sayth, which haue not as yet at all yelded any certayne reason of their sayth, to the ende that they may the better knowe which they be that ought to be admitted to the communion of the sacraments, & which not, to the ende that they be not prophaned and polluted neither by the ministers which distribute them, ne yet by them which receiue them at their hands, aswel to the condemnation of the one sort as of the other.

In vvhath sort the ministers may be faultie
or no, of the pollution of the Sacra-
mentes, if they do administer
them to the vnnworthy.

M. **I**f they which receiue them, receiue
them vntworthily to their condem-
nation, the ministers which distribute
them vnto them are they faultie also on
their parte? P. Thou mayest wel under-
stande that they can not prophane and
pollute the holy things without yelding
them selues greatly culpable of such pro-
phanation and pollution, soz so muche as
it is expessedly forbidden them, to giue
the holy things to the dogges, and to cast
pearles & pzeious stones before swine.

Math. 7. 2.

M. And what if they knowe not which
be the dogges & the swine, oz the shepe,
and the worthy oz vntworthy, shall not
their ignorance excuse them? P. No, if it
be thzough their default. For they ought
as shepherds diligētly to enquire of their
shepe. M. And what if after they haue
diligētly enquired, the hipocrites deceiue
them, faining them selues to be shepe,
and lambes, where they be not onely
swine

swine and dogges, but also cruel wolues: shal they be culpable of the pollution and prophanation of the Sacraments, if they administer them to suche men, hauing a faire shew to be christiāns? P. Seeing they be not iudges of the heart, of which thing God hath reserved to him selfe onely the iudgement, they are without blame on their parte, in as muche as the fault proceedeth not of their negligence, and that God hath not as yet discovered vnto thē the hypocrisie of hypocrites. For the Church can not iudge but of that which is apparant vnto them, and not of hidden and secret things, which God hath reserved to his knowledge onely.

Of the ecclesiasticall iudgement required before the excommunication.

M. It followeth then on the contrary, that they be without excuse, when they receyue to the communion of the Sacramentes, them which they knowe manifestly to be vnworthy? P. Who may doubt that, provided that they haue the mean to p[ro]ue to thē their vnworthines?

An. iij.

at js

M. Is the same first required? P. Yea, for
 must needs be that iudgement go befoze
 sentence and condemnation, and that this
 iudgement be had by the Church, accor-
 ding to the rule and discipline of the same,
 and not by the ministers onely. M. Why
 so? P. Bicaule that the ministers may not
 attribute to them selues alone the power
 the which God hath given to the whole
 Church, but so far forth as they be execu-
 tours in the name of the same, when that
 the iudgement of the same hath gone be-
 foze: which also can not be done but by
 the worde of God. M. This poynt is well
 to be noted, to the end that wrong be done
 to none, and that the ministers do not set
 vp tyrannie in the Church, and that they
 make not the discipline of the same to serue
 their affections. P. The same serueth
 the well to discharge them of such sleau-
 der if they be true ministers.

Of the means that the ministers ought to
 vse, if they may haue no discipline in the
 Church, nor yet administer the Sacra-
 ments in the same without pro-
 phaning of them.

M. But

M. But if the ministers may in no wise obtayne that order & that discipline in the Church, what should they the doo that they be culpable if they do afterward administer the Sacraments indifferently to all commers: yea in deed to those which shewe themselves utterly unworthy. **P.** They can neuer haue sufficient excuse, what soeuer they doe alledge, if they doe wittingly pollute and prophane the holy things. **M.** It must the come to passe that they forbear utterly the administration of the Sacraments, or els that they diuide the sheepe and the lambes from dogges, swine & wolues. **P.** The one or the other must be done. For they may not lawfully accompt for the true Church and the true members of the same, these which will not range themselves vnder the discipline of Iesus Christ to giue glory to God by the same as is requisite: but should be accompted as mutines and rebelles against God & his worde, as themselves doe manifestly declare.

Of the difference that must be put betweene the ignorant, and vvhich they are of them that ought to be holden for 'dogges and swine.

M. Syng thou hast sayde that the Sacramentes belong but to suche as are already sufficiently instructed in the Christian doctrine, doest thou thē thinke that the others whiche are not as yet sufficiently instructed, ought to be admitted to the communion of them, & those which haue not yēlded reason of their Fayth, nor yet are able to doe it? **P.** Thou mayst well vnderstand by that which we haue already sayde, whether such men be capable or no, and whether they ought to be admitted therevnto, if they be not capable. **M.** They must then be excommunicated. **P.** If it be requisite to suspend them and to put them from the admission, vntill such time as they be more capable, it foloweth not therefore that they muste be excommunicated except it come to passe that they declare themselves openly to be dogges and swine. **M.** Thou doest not accompt then for dogges and swine

swine all such as are not yet sufficiently instructed in the Christian doctrine as is mate. P. If there be but simple ignorance, & good will to learne, I holde them rather for sheepe than for dogges and swine, albeit that they may not as yet be receiued so farre forth in the sheepfold as the others which are already sufficiently instructed: yet may they not be bitterly shutte out, but may be at the least admitted to the communion of the doctrine and prayers. For Iesus Christe hath many sheepe scattered here and there which are not as yet all gathered into the folde, but he bringeth them thither in time. M. Whiche are they then whome thou accomptest for dogges and swine. P. In respect of the doctrine, I accompt such all those whiche are not onely ignorant of the same, but that whiche worse is, they will be ignorant of purpose, & they scoffe at it, reiect it, and blaspheme it, yea and oftentimes doe persecute it, and them also whiche teache it vnto them. M. These men are worthy to be accompted dogges and swine, seeing they so treade vnder theyr feet the holy doctrine of G D D,
and

and that they turne againe vpon his seruants which set it forth to them, to rente in pecies and deuorze them. P. Thou hast touched the very markes, the which Iesus Christe hath giuen of dogges and swine, & therefore these men deserue not ~~only~~ to be cast forth from the communion of the Sacraments, but also from the communication of the doctrine, & to be clearly shut from the assemblies of the Church.

Of those that declare themselves swine and dogges in their liues.

M. **T**hou haste nowe spoken of them which declare themselves dogges & swine touchyng the doctrine: but thou hast not spoken of them yet who declare themselves such by their wicked life. P. Thou mayst place in this ranke, all such as leade licentious liues, and make none accompt of amendement what admonition soener be giuen vnto them, but doe contemne oz rather outrage those which doe admonish and blame them. M. Giue me some exampls wherby I may iudge of others such like. P. S. Paule dothe not only forbid to receiue to the communion

1. Cor. 5. d.

2. Thess. 3. b.

nion of the Sacraments, whoze masters, couctous parsons, idolaters, euill speakers, drunkerdes, spoylers, idle parsons, and such as liue disozdinately, & will not be content with their owne place among others, and yet beare the name of Christiāns, but sozbiddeeth also to eate or drinke or to vse any familiar conuersation with them. M. If these men deserue to be so reieted not only from the assemblies of the Church, but also from all other good cōpanies, I doubte not but the like must be done to all those which ar spotted with vices and faultes, whiche are as great or greater than are these. P. What is casie to vnderstand.

Whether the discipline ordeyned by
Iesus Christe be necessary in the
Church or no.

M. D^oest thou thinke that this discipline is so necessary for y^e Church that it cannot in anywise be without it? P. She may be without it if she may be without the administration and the vse of the Sacramentes and of the worde of God, in so much as the worde and the Sacra-

Sacraments cā not there be duely administered without the same. M. I haue notwithstanding heard many which accōpte it among the indifferent thinges, affirming that men may wholly omitte it, or els vse it accordyng to euery man his libertie. P. Albeit that these men speake openly against the expessed word of Iesus Chyriste, yet are they not so vnreasonable as those whiche condemne it & vtterly reiect it. M. This last sort do shew themselves too much vnworthy to be accounted Chyistians. But why sayst thou that the first haue no good foundation for that they say? P. Doest thou thinke that men may accompte among indifferente thinges, those whiche are expessedly commaunded or forbidden of God? M. I doe not see that it is in the power of man to dispence with any thing that God hath either commaunded or forbidden. But is there expessed cōmaundement touchyng this discipline? P. Neither moze nor lesse than to pzeach the Gospel & to administer the Sacramētes. For hath not Iesus

Mat. 18. b. c. Chyrist cōmaunded not only to aduonish
 1. Timo. 5. d. & rebuke, & to correct those which should
 sinne

sinne and be offensive: but to excommunicate them accordyng to the rule which he hath expessedly ordeyned for þe same, when that naughty and vicious persons should deserue it: M. I doe not agayne say that. P. I would very gladly then that these temporizers whiche doe so scoffe at the expessed ordinance of Iesus Christe, and that declare themselves to be so hardy to dispence with his expessed comandementes, would shew me by what passage of the holy Scriptures it is permitted them against the expessed forbidding of Iesus Christe, to giue the holy things to dogges, and to cast the pearles before swyne, and to receyue into the communion of the Church, and of the Sacramentes, those of whome Iesus Christe sayeth playnly, that they must be holden for Heathens and Infidelles, which must

be deliuered to Sathan, as S. Paule

deliuered the incestuous Corinthian,

and Alexander, and

Hymene, accordyng to the

rule of Iesus

Christe.

1. Cor. 5. b.

1. Tim. 2. d.

Of

Of the Baptisme of little children; and of brotherly con- fession and Reconciliation.

The. xxij. Dialogue.

If little children should be shutte out from
Baptisme bicause they be not yet in-
structed, and of the difference that
is betvvene Baptisme and the
Supper in that point.

MATHEVV.

I Am sufficiently resolved con-
cerning all that whiche thou
hast sayd touchyng the disci-
pline of the Church: there wā-
teth now but one point whiche yet doth
concerne the doctrine. P. Which is that
point? M. Whether we ought to receiue
to the Communion of the Sacramentes,
none but such as are already so instructed
in the Christian doctrine, that they haue
sufficente vnderstandyng of the things
signified by the Sacramēts, & are able to
yelde god reason of their faith: it seemeth
to me y a man may gather of thy words
that

that not only they oughte not to receyue litle childzen to the Supper, but also they ought not to baptise them, vntill the time they come to the age in the whiche they may yelde reason of their faith, and vnderstand what their baptism doth signifie. P. Thou hast here to note, that there is difference betwene receyuing of childzen to baptism, and receyuing of them to the Supper. Mat. What difference fyndest thou in it: P. In that that Saincte Paule doth require of those which wolde communicate at the Supper, that they shoulde proue them selues, to knowe whether they be meete or no, and that they be disposed to receyue the same, accordingly as thys holpe Sacramente doth require, whiche thing is not so required in Baptisme. Math. What wilt thou conclude thereby: P. Peter. That if it must be that euery man proue himselfe before he go to the Supper, it followeth then that they are not yet capable of that proue whiche are not so farre forth instructed, as they may proue and examine themselves, as is meete.

Bb.

Of

Of the printicall foundation of the
Baptisme of litle children, and of
the vertue of the aliance vvh^er-
vppon it is grounded.

M. I vnderstand by that which thou hast
heretofore saide, that none can well
proue and examine himselfe, to commu-
nicate worthily at the supper, except that
first he vnderstand what misteries and se-
cretes this Sacramente contyneth, and
for what cause it was ordeyned. But for
somuch as Baptisme is also a scale of the
doctrine, the which it doth confirme, is it
not therfore also needefull that he which
shuld be baptised, be first instructed in the
doctrine whereof it is a Sacrament, and
that he may yeld reason of it? **P.** If the
person be of that age, that it be capable of
the doctrine, that whiche thou saist is re-
quired. But there is other consideration
in the person of litle children, bozne of
faithfull parents, which are alredy recei-
ued into y^e Church. **M.** But bycause these
children are no more capable of the pro-
mise made in baptisme, than the children
of infidells, what reason is there rather to
baptise

baptise the one than the others. P. If the
 children of the faithfull were no more ca-
 pable, than those of the infidells, there
 were reason in that which thou saist. M.
 I see not wherein the one sorte are more
 capable thā the others, vnlesse thou shew
 it me more plainly. P. Thou must vnder-
 stand that y^e promise which God hath made
 in Baptisme, conteyneth the promise of
 the alliance, y^e which God hath made with
 his people, in the which he comprehendeth
 not only the faithfull whiche thorough
 faith are admitted into this alliance, but
 also their childre and the children of their
 children. M. Wilt thou then say, that the
 baptisme of children which haue faithfull
 parents, is founded vpon that alliance, and
 vpon the faith of their parents. P. Seeing
 that the promise is made, not onely to the
 faithful parents, but also to their childre,
 the Parentes haue iust occasion to pre-
 sent their children to Baptisme, to the
 end they may haue thereby confirmati-
 on of the promise whiche is made as well
 to their childre as to themselues, to y^e end
 that both they & their children may be the

This say-
 ing is of
 great quan-
 titie.

more assured and comforted. **M.** *Thys Baptisme serueth then better for them than for their children, forsomuche as the children knowe not yet what it is. P.* It serueth the one and the others. For albest the children be not able as yet to vnderstande what Baptisme is, bycause of their age, yet are they capable (notwithstanding) already thorough the good pleasure of God, of the alliance wherof it is a Sacramente, and on the other side besides that whiche God worketh by hys holy Spirit, as it pleaseth him, as well in litle children as in the greate, there is also prayer made in Baptisme for the litle children founded vpon the same alliance, whiche is not bayne, but bringeth forth his frute in his time.

If it be lawfull to Baptise the children of infidels, and what conditions are required in them vvhich do present them.

M. *S*eing then that Baptisme of children is founded vpon that alliance, it is not lawfull to baptise a childe, if he
be

be not bozne of faithfull Parentes. Pet. Thou hast herein to consider, that there must be heede taken not only to the Parentes of the children: but also to those which presente them to Baptisme. For albeit that a childe be bozne of faithfull Parentes, yet shoulde it not be lawfull to receyue hym to Baptisme, if he were not presented by saythfull men, whiche moughte be bound for them, vnto that wherevnto Baptisme bindeth the faithfull, and that they shoulde be sufficiente to accomplish the promise whereby they binde themselves to the Church concerning the children. M. And if that faithfull men should presente the Children of Infidells, and that they should binde themselves for them, taking vppon them to instruct them in the Christian religion, as if they themselves were their very Parents, shoulde it be lawfull to baptise such children? P. I wold make no difficultie therein, prouided that the Parents did agree therevnto, chiefly for two causes. M. Tell me the first. P. It is that forsomuch as there is faithfull suretie, the minister

Ib. iiij.

who

Erod. 20.2.
Deut. 5.2.

who is to administser the Baptisme, hath already a good foundatiō. For such suretie is in place of the Parentes, provided that they do not mislike of it, but haue giuen the charge to do what they do. M. Which is the other reason: P. It is that when God made the aliance with his people, he did not only promise to shew fauour and mercie to the parents and children, euen to the seconde and thirde generation, but euen to a thousand generations. Wherefore, albeit that the nearest parents of the childe were infidels, yet notwithstanding their infidelitie may not shut their childe from his righte, that he may haue in the aliance of God, by the meane of his ancient fathers and pcedecessors. M. But seeing it is so, according to the true discipline of the church, none may the receiue a man to presente a childe to Baptisme, if that he himselfe be not receiued into the companie of the faithfull, and be not sufficient to be pledge for the childe which he presenteth, & to fulfill the promise whiche he maketh for him. P. It shuld be to mock God and his Church, who so should do otherwise.

therwise. For me haue not accustomed in
mater of much lesse importāce to receiue
a pledge, if he be not of such qualittie as is
required. M. That is an ordinarie mater.
P. What reason shuld there be thē to re-
ceiue in mater of so great importāce, any
other pledge thā such an one as wcr mōt,
in y^e which mater ther is a very solemne
obligation, & as it were a solemne oth be-
foze god & his Church: M. Is there y^e like
reason for those which be excommunicate,
as there is for those which are as yet hol-
den for infidells, or at the least haue made
no professiō of the christiā doctrine: P. Yes
vntill that they be recōciled to the church
and receiued into the same in such sort as
we haue heretofore saide, and as it is be-
houefull to be done in suche a case. M. I
woulde aske thee also for what cause chil-
dren are not to be as well admitted to the
supper as to Baptisme, by meanes of the
alliance made with their parentes, in the
whiche they are comprehended: but I
knowe that thou wilt aunswere me in
such sort as thou hast hertofore done, cō-
cerning the p^{ro}of which is moze specially
Bb. iij. required

required in the supper than in Baptisme.
P. Thou seest wel that the reason is ther,
 in sufficiently apparant. **M.** Now seeing it
 is so required that every one proue him-
 selfe before he come to the Supper, and
 not that other men proue them, may not
 the ministers committe it to the cōsciēce
 of every one which present themselues to
 them, to receiue this sacramente without
 making any other proue or inquisition: **P.**
 Albeit that it be required that every one
 particularly do proue himselfe, yet not-
 withstanding, that particular examinati-
 on, doth not let the examination and the
 proue, whiche the ministers and pastozs
 oughte to make of their flocks, to knowe
 not only which be sheepe and which not:
 but also what is the condition and estate
 of every one of their sheepe. For if they
 know them not, what account shal they
 yeld: **M.** That is a good apparāt reason. **P.**
 On the other parte if there be doggs and
 swine which will thorough their rashnes
 put forth themselues, to the greate con-
 tempt of God and of his church, to thrust
 in their poluted and filthy snoutcs vppon
 the

the lords table, to infect it with the same, shall the minister be without blame if he permitte it, and do not at the least his endeavour to shut out suche doggs & swyne frō the table of the Lord: M. There may be also many which although they do not deserue to be accounted dogs & swyne, but only for more ignorant and seely ones, whiche mought notwithstanding go and thrust in with the rest, either of custome, or else thinking to do well, and yet should go to their owne condemnatiō. P. I wold also adde herevnto this point, and in such a case the ministers should not be without blame of the faulte whiche those shoulde committe, and of the perdition of them, if that they had not firste done their endeavour towarde them, accordingly as they are bound.

Of confelsiō & of brotherly recōciliatiō.

M. I wold gladly vnderstande of thee, if that after that a man haue proued himselfe in such sorte as thou hast already declared, he haue no neede to cōfesse himselfe yet to some minister of the Church. P. If he be confessed to God as he ought,

13b. b.

and

and be reconciled to such as he may haue offendid, and with whome he may be at strife and enmitie, he needeth none other confession. M. The p[ro]se whereof thou hast spoken, doth it conteyne all that : P. Thou maist iudge by that whiche thou hast heard, for the true repentaunce, and faith and charitie cannot be without true confession and reconciliation towards God and our neyghboure.

The. 23. Dialogue is of Supplication & of Chri- tian praier.

Of prayer, and howv it belongeth to none but to the faithfull, and may not be addressed but to God,

MATHEVV.

I haue no more now to propone to thee concerning the pointes which we haue alredy handled. There resteth nothyng now, but that thou tell me yet that which thou hast to say touching prayer. P. For so muche as prayer is a scute of faith, whereby the faithfull do homage to god,
AND

and make request vnto him for all things which are necessarie as well for their body as for their soule, men yeld thanks vnto him for all the good things which they haue already receyued of him, it followeth then well that it is an honour which belongeth not but only to God, and cannot be yeldd vnto him but by the faithfull.

M. It followeth then of that which thou saist, that it is not lawfull to call vppon or pray to any other than to God. P. No at all if we will not giue the honour which belongeth to him, to creatures, and his glory to others against his expresse commandement. M. Is it then Idolatry to call vppon and to pray to any other than to God? P. It is neither more nor lesse than to worship an other than he only.

Esa. 42. b.
48. b.

How v that our prayers cannot be agreeable vnto god without a mediator, and by what mediator it behoueth vs to present them.

M. **B**ut seeing we are all faultie before his maiestie, may we haue accesse vnto hym without mediator, or aduocate?

cate. P. In no wise. M. Why shall it not be lawfull for vs then to take one among the Sainats whiche raigne with God. P. For so muche as we cannot haue accesse vnto him without a mediator & aduocate, it is not for vs to chole him at our pleasure, but for him to giue such an one as he himselfe hath chosen and appointed. M. He may very well know better than we, what mediator and aduocate we neede, and whiche is most agreable to him and most meete for vs. P. And therefore it is very reasonable y^e therin we be gouerned by him. Now thou hast alredy vnderstood heretofore how he hath giue vs his owne sonne to do that office, in whome only we must repose, if we wil not fully deny god, and prouoke him to anger against vs in stead of appeasing him, and reiecte Iesus christ his sone, the which he hath giue vs.

Hovv that none other aduocate nor mediator may be ioyned to Iesus christ, vvithout greatly dishonoring of him.

But

M. What inconuenient is it if that we take Iesus Christ for the principall mediator and aduocate by whom we are made at one with the father, and that then we take either mā saint or wo mā saint, which raigne alredy in Heauen with him concerning their soules and spirites, to be also our mediators and aduocates with him, or else towards himselfe bycause of our vnworthinesse: Pet. The same cannot be done without taking frō him the office whiche belongeth onely to him. **M.** Why so: P. For so much as either he is sufficient for the office which the father hath appointed him, or else he is not sufficient: if he be sufficient, then needeth it not to appointe him a fellowe: if he be not sufficient, he is not then the true appointed of the Lord, and the office which is appointed vnto hym, belongeth not to him at all. Mat. This were an horrible blasphemie, not onely to speake suche wordes, but to thinke them. P. And therefore if we had none other reason but that that we haue not in all the holy Scriptures neyther commaundement nor ex ample,

ample, which doth commaund and teache vs, we ought to take any other mediator and aduocate than Iesus Christ towards the father, but it is forbidden vs expressly to take any other: that same shoulde suffice vs, seing that there is neither inuocation nor prayer that can please god, if it be not made in faith. Now there can be no faith where there is no certayne word of God, nor commaundemente, nor promise of the same to ground it vpon. Of the commaundemente vvhiche the faithfull haue to pray one for another, but not to addresse them selues to any dead sainte.

M. If it be so as thou sayst, it shall not then be lawfull to require that any man pray for vs, not in deede among the liuing. For so much as we take as for aduocates and mediators those same vnto whome we giue suche charge to pray for vs. **P.** Thou must in this put difference betwene the liuing saints and those that are dead. For we haue expressed comāndement of God to pray in this life the one for the others, and sure promise that our

p. 398.

prayers shall be heard, not only when we shall pray for our selues, but also for our brethren. M. Haue we no such commandment nor promise touching the prayers of dead saints? P. Not at all in all the holy scriptures which are giuen vnto vs for a rule in all thinges whiche concerne the seruice of God. Wherefore we may not addresse vs to dead men or women saints to call vppon them or to pray vnto them, to the end they may be our intercessors, and that they maye praye for vs, as we may addresse vs to the liuing, and require their prayers for vs.

VWhat regard the faithfull haue the one for the others in their prayers.

M. It followeth then by thy saying, that if we maye not haue the deade Saintes for our aduocates and intercessors, yet maye wee haue among the liuing, provided that they be faithfull. Pet. Albeit that God doth binde vs by the charitie which we owe the one to the others, to pray in this life the one for the others, it followeth not for all that, that we must take

400 The principall poyntes

take for our mediatoꝝ and aduocates in the steede of Iesus Chꝛiste, oꝝ towardeſ him, thoſe ſame whole pꝛayers we do require, and that do pꝛay for vs, as the ſuperſtitious and Idolaters, do take for their mediatoꝝ and aduocates the deade ſaints. M. What difference is there then touching this point: P. If there were non other difference, but that we haue the expꝛeſſed worde of God for the one, and not for the other, it were ſufficient: but there is yet this moze, that when the ſuperſtitious and Idolatrous ſorte do take for their aduocates the dead ſaints, they put the in the place of Iesus Chꝛiſt, as thogh he alone were not ſufficient, oꝝ elſe at the leaſt they take them as miſtruſting that they ſhould not be hard, neyther towardeſ the father noꝝ yet towardeſ Iesus Chꝛiſt, if they haue none other mediatoꝝ & aduocates by whome they may haue better acceſſe, as well to the father as to Iesus chꝛiſt. M. And they which deſire the pꝛayers of the liuing, do they not the like: P. If they do it to that ende, they committe great faulte, for God doth not only com-
maund

maund vs to pray one for another, so giue vs to vnderstand, y he will not heare vs at al, whē we shal our selues cal vpon him in faith, if there be not also other saythfull ones, which may pray vnto hym for vs, be they more holy or more perfecte than wee, or no.

For vwhat cause God hath commaunded vs to pray one for an other.

M. If then God doe heare vs when wee our selues pray for vs, wherunto do the prayers of others serue vs? **P.** There be chiefly two points to consider in that. **M.** Which is the first? **P.** I haue already touched it as by y way, y god comaūdeth vs to praye one for another as an exercise of our faith towards him, & of the charitie which we ought to practise y one towards the others. For he is greatly pleased when we do declare by effect y we haue care for our brethren as we haue for our selues, & y we recommend thē by these our prayers, as oure selues, knowing y they be as wel theirs as ours, & that wee haue this confidence in him, y he wil heare the prayers which we make for thē, as he wil doe those which wee make for our selues.

Cr.

M. 35

M. Is not the case lyke concernyng the
 Saintes whych are alreedy departed? P.
 Thou maist well knowe no, for so much
 as they haue alreedy ended their course, &
 that we haue no conuersation among the
 nor they with vs. M. Doth that hinder
 that they may pray no more for vs? P. If
 that in dede we were well assured, that
 they did know our estate, and our harte,
 and that they should pray for vs without
 cease, yet should it not be lawfull for all
 that for vs to pray vnto them & to cal vp
 on the, for so much as we haue no word
 of God, as we haue alreadie saide, which
 teacheth vs so to doe, nor that doth assure
 vs that our prayers made to them be a
 greable to God. M. Which is yet the o
 ther poynt wherfoze God is better plea
 sed that the lyuing praye for the lyuing,
 and that they doe require the prayers
 the one of the others, than to adoresse
 them to deade Saintes? P. It is that god
 requireth to bee called on by many, and
 that thanckes also be yeldeoed to him by
 many, not onely for the things which in
 particular touche our persons, but also
 for all those which concerne his Church.

M. It is moze than reasonable. P. For ouer he wil also that we do communicate with prosperities, with aduersities, with afflictions, and with the quietnesses and with the griefes which god sendeth to his faithful, because of y^e cōmuniō which they haue among thē, the which we haue here to soze, called the communion of saintes. Of the forme of praier which Christ gaue to the Church, and of the parts therof.

M. I am as now sufficiently resolved as concerning this point. For so much then as I knowe to whom wē ought to make our prayers, and by what mediator and advocate wē maye haue accessē towarde God, to assure vs that they bee heard of him, tell mē now what things we should demaunde of him, to the ende that our prayers may be conformable to his will, and that wē doe not provoke him against vs by those same, where as we should haue him fauourable to vs. P. Wee can no moze saye in that respect, than in all the others, if we follow y^e rule which Iesus Christ hath giuē vs concerning that matter, in the forme of prayer which he hath expressely giuē to his church

Ec. ij. . to

to direct hir in all hir praier. M. Recite
 mee that sozme of prayer. P. Oure father
 which art in y^e heaues. Thy name be ha-
 loied. Thy kingdome come. Thy wil be
 done in earth, as it is in heauen. Gue vs
 this day our daily bread. And parton vs
 our finnes, as we pardō them which of-
 fend vs. And lead vs not into temptation:
 but deliuer vs frō the euil one. For vnto
 thee belongeth y^e raigne, the power, & the
 glozy eternally. So be it M. Shewe mee
 what this praier cōteineth in sūme. P. It
 doth containe first a brieue p̄face, & then
 six requestes, in the which Iesus Christ
 hath comprehended all the things which
 men maye iustlye demaunde of God, as
 well for his honour, as for their saluati-
 on, and all their necessaryes as well cor-
 porall as spirituall.

Of the pointes of the doctrine con-
 tained in the p̄face of the
 Lordes prayer.

M. **W**hat dothe hee teache vs in the
 p̄face: P. **I**fue things euery
 one

one well woorthy to be noted, and so require Note these
 requisite in the prayer, that without them pointes,
 it coulde not be a true prayer. M. Which
 is the firste? P. By that which he teacheth
 vs to call God father, he teacheth vs also
 that wee maye haue no accessse to hym,
 which trust to be heard of him, if syt he
 be not agreed with vs, in suche sorte as
 he accompte vs for his children, and that
 we also accompte him for our father. M.
 Which is the thirde? P. It foloweth after
 thereof, that wee maye haue no accessse to
 him, nor yet our prayers, if wee take not
 his sonne Iesus Christ for our mediator
 and aduocate, towards him. M. How doth
 it folow of that which thou hast saide? P. Iohn. 14.
1. Tim. 2. b.
 For so muche as God cannot be our fa- 1. Iohn. 2. a.
Ephe. 1. b.
 ther but by the meane of Iesus Christe,
 by whom he hath adopted vs for his chil-
 dren, as we haue also expounded heretofore.
 M. What haste thou yet to saye for the
 fourth poynt? P. That wee shoulde not
 feare at all to direct our prayers to God,
 and not to mistrust but that they shal be
 heard, for so muche as he is our Father,
 and that we haue Iesus Christ for our
 Cc.ij. aduocate

James. i. a

aduocate forwarde him. M. Whych is the
 fyfte : P. That euen as we shoulde not
 doubt at all to be heard, on the contrary
 we may be well assured that we shall
 not be heard, if we doubt, and that we
 haue not assured trust, that euen as God
 is become our Father by Iesus Chryst,
 euen so doth he receyue vs for his chy-
 l-
 dren in all oure prayers and requestes
 that we make vnto hym in the name of
 his Sonne, as he hath promysed vnto
 vs. M. That pface containeth great
 doctryne. P. Thou mayst also adde vn-
 to it, that Iesus Chyist teacheth vs in the
 same, that euen as we shoulde not doubt
 of the good wyll of God towarde vs,
 seeing he is become our Father, no more
 may we doubt, that he is wise and migh-
 tie ynough to graunt vs all thinges that
 we shall require of him. For seeing that
 he is in heauen, we are therby assured,
 that as he is aboue all creatures, euen so
 be they all in his power, and knoweth
 and vnderstandeth al thinges, both in hea-
 uen and in the earth, and hath also in his
 hande all the meanes to prouide for the
 same as it pleaseth him,

Of

Of the content of the three first requests
of the Lordes prayer.

M. It is marvellous that Iesus Christ
did comprehend so many thinges in
so fewe wordes: let vs nowe come to the
requests contined in this forme of pray
er. **P.** The first thre of the sixe, do teache
vs to demaund of God those thinges which
belong onelie to his glozy and maiesty, &
to the honour which we owe vnto him: &
doe teache vs forthwith not onely to de
maunde these thinges first, but also to di
rect and frame to that end, all the others
which we shal demaunde for vs. **M.** The
same seemeth to mee to agree verie well
with that which Iesus Christ hath saide,
seeke firste the kingdome of God and the
iustice therof, and all the other thynges,
shall be added vnto you. Mat. 6. 2.

Of the content of the three last demaunds,
and what thinges we ought to demaund
of God, and to what ende.

P. The other thre requests folowing
Iesus Christ hath comprehended all
the thinges, that we may demaund of god
for our selues. **M.** Is it not lawfull to de
maunde him any other thing, but onely
Ec. iij. that

that which is conteyned in that forme of
 prayer. P. No. For albe it that it be short,
 yet Iesus Christ hath made it wyth so
 great wisdoome, & so perfect arte, y there
 is no god thing which a man maye aske
 of god, which is not comprehended in the
 same. M. It foloweth then on y contrary,
 that no mā may iustly pray for any thing
 which is not conteyned in y same. P. The
 one foloweth of the other, wherbyō thou
 hast yet to note, y it is not sufficient not
 to demand of god, any thing that is not
 god of it selfe; but also it is required that
 we aske it him, hauing euer regarde to
 his glory, & that all that which we aske of
 him may serue to the same. M. Thou wilt
 then say that we may offende him in de-
 manding those same things, the which
 Iesus Christ hath taught vs to demand
 of him for our wealth, if we haue no re-
 garde but to our selues, to witte, to the
 ende that we maye liue the more at our
 owne pleasure, and not to the ende that
 we may the better serue to his honour.
 P. It is euen that whych I woulde haue
 saide.

The glory
 of god must
 be chieflly
 regarded in
 all our pray-
 ers.

Of the deuision of the things which
we aske of God, and first of
things corporall.

M. Tell me now which be the things
that we shoulde demaunde of him
for vs. **P.** There be of two sorts: For the
one sorte are corporall and temporall,
and do belong but to the course of this
life: and the others are spirituall, and
haue also regarde to the eternall life.

Ma. What doest thou vnderstande by
these corporall and temporall thynges?

Pet. All these whiche are necessarie for
this poore earthly bodie, and for the en-
tertainement of this lyfe, to accomplishe
in the seruice of God the course whiche
we haue to runne in thys worlde, euen
to the tyme that we be come to the estate
in the whiche we shal see all that accom-
plished whiche wee firstly demaunde, to
witte, the sanctification of his name, the
accomplishement of his kingdome, and
perfect obedience towards his holie will,
as the heauenly Angels do yelde it vnto
him. **M.** In whiche request dothe Iesus
Christ comprehend all these thynges? **Pe.**

Cc.v.

It is

It is vnder the naue of the dayly bread,
the which we aske of God our Father as
his children, to employ our selues in his
seruice, for so much as it is he that nourish
veth vs.

Of spirituall things which we aske of
God for vs.

M. And the other requests which are
for spirituall things what do they
conteyn? P. A confession of our offences
and sinnes, by the which as we confesse
our selues to be poore and wretched sin-
ners, euen so do we daylye demaunde
and obtaine by Iesus Chyriste our Lordes
forgiuenesse. M. Is there yet any thing
else? P. Finally we require the ayde
and assistance of God our father against
the malice of the deuill, and again all the
assaultes whiche he may giue vnto vs,
and all the tentations which maye come
vnto vs, to the ende we may obteyne a
ful victorie, to triumph once in the king-
dome of God, with our true king & cap-
tain, and our very Sauioz and redemer
Iesus Chyrist. M. This good God and Fa-
ther, giue vs the grace, the whiche I hum-
bly desire in the name of his sonne Iesus
Chyriste

Chryſt, that it may pleaſe him ſo to im-
 printe in our heartes all that doctrine by
 his holie Spirit, that we may well put it
 in uſe, to the glozie of his holy name: and
 to the edification of all men. P. This good
 God giue vs the grace, and not to vs only
 but alſo to all the people of the earth, to
 the ende that euen as he is God only, and
 that there is but one onely mediator Je-
 ſus Chriſt, and one lawe and one Goſpel,
 and one Baptiſme, and one Church, euen
 ſo that al may be vnited in him by his ho-
 ly Spirit, to ſerue and to honour him in
 truthe, and in Spirit, euen as to hym
 only all honour and glozie doth belong for
 euer and euer. Subſcit.

The ende.

¶ The Printer to the

Readers, greeting.

FD^r ſomuche as many good men deſire
 to haue the copie of the prayer, whiche
 the Autho^r of this booke hath accuſtomed
 to make at the beginning of his ſermons,
 ſo haue

so haue I thoughte it no inconuenient to printe it here, to the ende that all suche as woulde, mought vse it to the aduancement of the glozie of God, to whose grace I commende you.

The Prayer.

ACKNOWLEDGING our faultes and imperfections, and that of our selues we can haue no god theng if it be not giuen vs from heauen, we will humble our selues before the high maiestie of our god God and ffather, full of all goodnesse and mercie, beseeching him that he will not enter into judgemente wyth vs, to correct and punish vs in his anger and wrath, hauing regarde to our finnes and iniquities, but that he loke vpon the innocencie, iustice, and obedience of his sonne Iesus Chryst, whom he hath giuen to death for vs, for whose sake it maye please him to receiue vs al to mercy, and by his heauenly lychte to daine oute of our heartes all darkneses, erroures, and ignorances, and to fill vs with his graces and y graces of his holy spirit, which may
bying

bying vs to the full knowledge of al truth,
and may open to vs the true vnderstan-
ding of his holy word, to the ende that it
be not corrupted by our carnall sense and
vnderstanding, but that he may giue vs
the grace, as he hath spoken by his holy
Propheetes and Apostles, that being go-
uerned by one very Spirit, we may de-
clare it to his honoure and glozy and to
the edification of all men: and that we do
not heare it only with our carnal eares,
to oure iudgemente and condemnation,
as the Infidels and hypocrites doe: but
that we maye receyue the same into our
hartes as true chyldren of G O D, tho-
rowe true and lyuely fayth, the whiche
may be effectuous and working thowwe
charitie: learning thereby to renounce
oure selues, all Idolatrie, all wycked
superstitions and carnall affections, to
put wholly all oure trust in hym, and
to consecrate and conforme oure selues
wholly vnto his holy will, to the ende
that our lyfe and conuersation may be
to his honour and his praise, and that for
our Lord Iesus Chrystes sake, we may be
found without blame, and without spotte
before

befoze his face : the whiche things wpth
 all others, whiche this good GOD and
 Father dothe knowe to be necessa. ie for
 vs, wee will demaunde them of him, as
 this great Sauour and Redeemer Je-
 sus Chyste his deare Sonne, our
 Soueraigne mayster hathe
 taughte vs, saying
 all with one
 heart :
 Oure Father whiche arte
 in Heauen. &c.
 (:)



The Exposition of the
 Preface of the Law, set forth
 by maister Peter Viret Mini-
 ſter of Gods worde.

I Am the Eternal thy God, which haue
 brought thee out of the land of Egypt,
 from the house of bondage.

Questions concerning the presence of
 God in the mountayn of Synai, and
 of his voyce, and of the lawe gi-
 uen by the Angelles.

TIMOTHE, DANIEL.



Beside that we enter into
 the Exposition of the Co-
 mandements contained
 in the Law, according to
 our agreement, I woulde
 gladly vnderstande two
 little poyntes of thee, which Moyses ma-
 keth mention of. Daniel. What are those
 poyntes? Timothie. The first is, howe
 that God whiche is in all places, and doth
 fill both heauen and earth, and is infinite,
 Iere. 23.
 Exod. 19.
 Ioho. 4.
 Luke. 24.

A 2. 7.
Gal. 3.

did descende into the mountayne of Synai: for was he not there before? The other, howe he spake in proper person, for so muche as he hath neither bodye, mouth, nor voyce like unto mans voyce, if we doe consider him in his being and diuinitie. On the other tyde, S. Paule, and S. Stephen doe playnly testifie, that the lawe was giuen by the Angels.

Of the presence of God in general, which is common to all men and creatures, and of his speciall presence towards his seruantes.

D. There is no greates difficultie in these questions. For albeit God doth fill bothe heauen and earth though his diuinitie, yet notwithstanding for so muche as he doth not alway declare his maiestie, his power, his wisdom, and goodnesse so manifestly and familiarly in one place as in an other, the holie scripture, to condescend and agree to our grossenesse, doth oftentimes attribute that vnto God which is proper to man, to declare vnto vs the more plainly and familiarly his presence and assistance. There is no doubt but that God was alreadie in the

the mount Sinai, befoze the time that he gaue his lawe, as he was throughtout the whole wo:ld, and euen as he is at this day: but he did not shew him selfe in such sorte as he did then there shewe him selfe to his people, wherefoze the Scripture Genes. 18. sayth, bicause of such a shewyng of his p:esence, that he did there descend.

Of the voice of God which vvas heard
by men, and of his lawe giuen
by the Angels.

T. **A**d what sayest thou concerning the other pointes? **D.** Albeit that God haue no body as concerning his diuine essence or beyng, noz voice like vnto the voyce of man, so is it (notwithstandyng) an easie matter for him, to whom nothing is impossible, to make him selfe a voyce, and to take such forme and likeness as pleaseth him, to cause him to be heard and knowen, so farre sozth as is meete for the saluation of man, & the infirmitie of mā may endure. And also there is no inconuenient, to say that the lawe which God gaue, was giuen by Angels, for so much as God was serued by their Math. 19.
Luc. 18.

Do. ministrers

Hebr. 1.
Psalms. 96.

ministerie in the giuing of it, and that his
maiestie was not there shewed, but being
accompanied with his Angels, which are
allwaies prepared & ready to serue him,
wherefoze both the one and the other is
true, to witt, that God himselfe did speake
& giue his lawe, and that it was giuen by
the ministerie of his Angels.

Of the preface of God in his Lawe,
and of the titles vvhich he giueth
to himselfe in the same: and
of the paynt that is
chiefly required
in that Lawe.

T. **B**efore that God did take in hand to
giue his commaundments, he doth
first vse a Preface, whiche seemeth to be-
long onely to the childrea or people of
Israel, as though he gaue his lawe but to
them onely: the whiche notwithstanding
(euen as it hath bene sayde heretofore)
doth no lesse belong to vs than to that peo-
ple. Wherefoze I would gladly vnderstand
the meaning of it, and the causes and rea-
sons for the which God did so set it forth,
& wherein it belongeth to vs. D. You doe
know

know well that when Kinges & Princes
 make any Lawes, and doe cause any Sta-
 tutes or ordinaunces to be published in
 their name, they doe accustom to put
 some p̄face to it, cōtaining their name,
 and the titles wherby they declare what
 their Maiestie, Lordship, & power is. See 1. Tim. 6.
 ing then that God, whiche is the chiefe
 King & Prince of al creatures, would pu-
 blishe his Lawe, was it not then mete
 that he shoulde declare that he was the
 Lawmaker, and what was his maiestie
 & power. And therefore did he say, I am Prover. 25.
 the lorde thy God whiche haue brought Genes. 21.
 thee out of the lande of Egypte, from the Exod. 20.
 house of bondage. When is it requisite Deut. 5.
 before all other things, to knowe in this
 lawe who is the true God, and by what
 meanes he may be knowen and discer-
 ned and seperated from false Goddes, &
 that this knowledge goe before all the
 cōmandements folowing. For who shall
 call vpon God, who shall feare him, who
 shall loue him, who shal put his truste in
 him, if that first he do not know him: and
 not in such sort as the heathen doe, who
 although they had a certayne opinion
 Do. y. that

that there was a God vpon whome it be-
houlded them to call, to feare, to loue, and to
honour: yet for all that they did not know
who he was, nor where to finde him.
And for so much as we can not see him,
nor discern him with eyes, nor with any
other corporall sense, yet notwithstanding
we must beholde him, embrace him, and
speake vnto him from the harte and fro
the spirite.

Of the name *Eternal* vvhich is *Iehoua*
in Hebrewe, giuen to God.

T. Wherefore dothe he first call him
selfe the *Eternal*? **D.** He dothe
declare in the Hebrewe tongue, in the
which Moyses hath writtē these things,
by the worde of Iehoua the which we do
so translate, what is his beyng & his na-
ture, & that he is the Creatour of al crea-
tures, the first & the last, without begin-
ning and without end, and hath his being
of none other but of him self: & of him all
things haue their beyng, & are come from
him, and doe returne into him. It is he by
whom we liue, meue, & are. The may he
lawfully say, I am, the whiche none els
may iustly say. **W**herefore, sayng that he
is

Genes. 1.

John. 1.

AQ. 14.

Eccl. 44.

Apoc. 1. 22.

AQ. 17.

Exod. 3. 7. 23.

is our Creatour, & so by consequent our guide & gouerner, & that we haue of him our soule, body, and goodes: is it not meete that we doe acknowledge him to be our King, Prince & Lord, & render to him the homage of soule, of body & goodes, & of all things els that we haue receyued of him, to yelde vnto him perfect obedience? For this cause y^e holy Scripture putteth vs in minde oftentimes of these things, & giueth to God the title of maker of heauen and earth. Wherefoze it must needes be graunted that none other be our God but onely he vnto whom this name and title belongeth, which is that Eternall essence that can doe all things, and is the beginning, the conseruation, & the end of all things.

In vwhat sorte God is generally called the God of all men, and chiefly the God of his choten people.

T. W Herefoze doth he also say beside that, Thy God? D. Bicause that this first benefite is comon to all men, & to al creatures accoꝝding to their nature, in as much as he is creatour of the all, he addeth vnto it also this title, to make him moze amiable and fauourable vnto vs: to

Do. iij.

the

Gen. 2. 18. 35

Esaie. 47.

Exod. 3. 13.

1. Cor. 4.

Dent. 6.

Math. 22.

Gene. 2.

Apoec 10.

Ion. 1. 1.

Ezech. 12.

1. Tim. 2.

the end that by that meane he may make his doctrine moze acceptable vnto vs, & that he may make vs y^e moze willing to receyue it as the doctrine of our father, who by the same procureth nothing but onely our comoditie and saluation. And therefore he doth not onely say God, but thy God: which is a maner of speech, that according to the phrase of the holy Scripture, carrieth with it fauour & grace. For first, the name of God, the which Moyses here doth vse, doth signifie in Hebrewe, force, & forces, to declare vnto vs that he hath the power to aide and helpe vs, and that he is not onely God for him selfe, to witte, that he will keepe in him selfe the good things that in him are, and not to bestow & distribute them: but that his very office is to bestow the vpon men, to shewe him selfe gracious & fauourable towarde the. When he doth y^e contrary, being prouoked therunto by their forwardnesse & wickednesse, he doth by his prophets call that wayke, a straunge wayke. Wherefore when he calleth him selfe the God of any people, he declareth therby that he is not only their God, as he is generally y^e God
of

2. Cor. 13.

of all creatures, as Creatour of them: but
 y^e he is their God, not seuerē & rigorous,
 as a iudge toward euill doers: but cur-
 teous, louing, fauourable & merciful, as a
 god father to his childre. When then he
 sayeth, Thy God, he doeth then put the in
 minde of that which he spake befoze, that
 he had chosen this people as his owne en-
 heritance, & as a precious Jewell among
 all the rest. And therefore it is not with-
 out cause sayd by the Prophete, he hath
 done so to none other nation. And there-
 fore he sayth by Esaie, And now saith the
 Lord thus, which hath created the Jacob,
 & who hath fashioned the Israell, feare
 not, for I haue bought thee, I haue named
 thy name, Thou art mine. When y^e shalt
 passe by water, I will be with thee, & the
 floodes shall not swallow thee vp: When
 thou shalt passe through y^e fire, thou shalt
 not be burnt: for I am y^e Lord thy God,
 the holy one of Israell, thy Saviour, &c.
 There is a goodly declaration of that
 which thou hast now spoken, and a very
 apparant testimonie. D. It is euen so.
 For thou seest that after that he calleth
 him self the God & the maker & fashioner

Exod. 34.

Num. 1.

Psal. 12. 19

Gene. 15.

Deut. 4.

Exod. 19.

Psal. 147.

Esaie. 4. 23.

of Iſrael, & the Eternall, he addeth vnto it immediatly, Thy Saviour, which he has redeemed thee.

For vvhath cause God doth make expresse mention in the preface of his Lawe, of the deliuerance of Iſraell out of Egipte.

T. And why doeth he adde yet, which haue brought thee out of the lande of Egipte? **D.** To put thee in minde of the great benefite, the which not long befoze they had receiued of him, and whereby he had plainly declared vnto them, that he was their God and that he esteemed them for his people, in an other sorte than he did the Egyptians, wherefoze they had good occasion to thinke that so good a God and so louing a father would not set forth vnto thee any doctrine, but such as should be greatly for their profite, and that they ought most willingly to receyue and embrace the same, as well for the great good will and frendship that God did beare towards them, and had declared vnto them, as for the right of Lordship which he had double ouer them: of their owne parte,

because

Dent. 7. 74.
Math. 19.

because of their creation : on thother, because of the deliuerance, which was as a newe conquest, by the which he had as it were conquered them anew, deliuering them from the subiection of a most cruell tyrant, to make them a well beloued people to him selfe, and as the first borne of all people. And therefore he doth plainly say, which haue brought thee out, and none other, by my only power & strength, and not by thine owne, nor of any creature else, and to make them yet more willing, as of right they ought, not bearing contente to haue made mention of the countrey of Egypte, but he addeth vnto it, from the house of bondage, to put them in minde of the great trauels wherewith they were oppressed, and to giue them to vnderstande that they had been holden as a slaue in harde and cruell bondage, liuing in the bitter and tyrannous subiection of an other, without hauing any shewe or fashion of a people, in respect of y^e which was after ward giuen thē by the lawe and pollicie which the Lord gaue vnto them. T. That is worthy to be noted.

Osee. 11.

Exod. 4.

Deut. 9.

Exod. 5.

Hovv that this remembraunce of the going foorth out of Egypte, is a marke to separate the true God from the false Goddes.

D. **O**f the other side, this remembrance of the going forth of the people out of the lande of Egypt, doth comprehend not onely the benefites which this nation did at that time receive at the hand of God, when they were brought out of Egypt by his power and vertue: but also all the other works and wonders which he did among them, and by the which he did declare and shewe him selfe not only to be the true God, but also to be the guide and gouvernour of this people. And therefore, for so much as he can not be seen nor understonde by any bodily sense, it pleased him to give these visible witnesses and testimonies of him selfe, whereby he may be certainly seen in spirite and sayth, and discerned from false Gods: and chiefly in Iesus Christ our Lord, in whom he hath yet more familiarly and plainly shewed him selfe. Wherefore we are assured, that when we direct our selves to this God, which brought the people of Israel

Israell out of Egypte, which is also the
 very same which hath shewed him selfe
 in Christe, we do not direct our selues to
 any Idoll, nor yet to a false God, but to
 the true God, who hath so declared hym
 selfe by his woꝝs. For what people is it
 that may say of the Goddes which they
 woꝝship, that which we may say in deede
 of our God, the true God of Israell, and
 father of oure Loꝝde Iesus Christe? And
 for so muche as men be so unkinde to-
 ward God, and that there is nothing
 moꝝe ready and common among them,
 than to forgette his graces and benefites,
 as the spirite of God doth oftentimes lay
 to the charge of this people, he gaue vnto
 Israell the sacramente of the Paschall
 Lambe, and vnto vs that of his supper, to
 make vs mindefull.

Num. 14. 23.
 Psal. 78. 106.

The paschall
 lambe, the 14.
 per. and one is
 effect.

Of the sundry tytles which haue bene gi-
 uen to God in the holy scriptures, as well
 before the going foorth out of Egypt, as
 after, and cheefly sithe the coming
 of Christe in the fleshe, and
 for vvhich causes they haue
 bene giuen.

T. This

THis poynt that maketh mention of the going forth out of Egypte, is euen the most harde of all the Preface. Wherefore I would gladly vnderstande for what cause God did so expressely take to him selfe this title, and that he did not rather take some other which was more common to all nations, seeing that that lawe should serue vnto all. D. God might well haue taken greater & more redoubted titles, but it pleased him rather to vse those that were more fauourable and lesse fearfull, which do set him forth to vs more gracious and mercifull, than sharpe and rigorous: to the ende that he would not make vs to flee from him, fearing vs with the greatnesse of his maiestie, but rather that he would drawe vs vnto him by the sweetnesse of his mercy. On the other side, he hath also taken the names and titles, according to the tyme, the places, and people, vnto whom he shewed him selfe, and according to the manners and fashions that he vsed: and because that he would declare him selfe more familiarly, he did take these titles that were moste speciall, to make him selfe the

Galath. 3.

Mark. 13.

Exod. 19.

Deut. 32.

the better knowen unto vs, to the ende
we should not be ouermuch discouraged,
if he had left vs in an ouerlarge contem-
plation of him selfe, without giuing any
terme or ende to our spirite, to cause him
selfe to be knowne to it by some benefite
moze particular, and moze woorthy of his
louing kindnesse. Besoꝛe that departure Exod. 3.
Iacob, because of the promise and aliance
the God of Abrahā, of Isahac, and of
out of Egypt, he was oftentimes called
made with them: whereas besoꝛe he was
commonly called the maker of heauen
and earth. And from the departure out of
Egypte, he hath taken this title, euen to
the coming of Chryſt, of whom it was
sayde by the Prophets, that he should no
moze be called, the God whiche hath
brought vs out of Egypt, but, the Lorde
which hath drawen vs out from al parts
and countreys wherein we were disper-
sed, euen from the tūce that he was cal- Eph. 2.
led God, Father of Iesus Chryſte, who
hath blessed vs with all spirituall blessing
and heauenly things in Chryſt, and hath
redēmed and deliuered vs from all euill;
whiche thing was not done without god
AND

and iust cause. And also we muste beside all this consider that which hath bene already spoken, to wit, that that comemo-
 ration of the deliuey out of Egypt, is ta-
 ken for a remembraunce of all the be-
 nefites of God towarde his people, be-
 cause that it was the beginning, whereby
 he did moze excellently and moze appa-
 rantly declare what care he had for his
 people, & dothe helpe them in a moze au-
 thorised and authentike maner than he
 did befoze, and afterwarde he hath al-
 wayes continued his mercy vpon them,
 and vpon all those which by Christ haue
 ben wain & ioined to this people. Wherein
 Moyses did vse a maner of speech which
 was very comō to him, which was to sig-
 nifie & cōprehēd the whole by a part thereof.
 Of the true knowvledge and manifestatiō
 of God, and to vwhat ende the titles serue
 vvhich are giuen to him to guyde and
 leade vs to the same.

T. D. Declare this to me moze plainly. D.
 Thou must know that it is not suf-
 ficient for a man to haue a certen gene-
 rall conceite or imagination, or opinion
 and knowledge of God in his vnderstan-
 ding,

ding, but it is mete that he do know him
to be such a one as he hath declared him
selfe by his word, & chiefly in Iesus christ
his sonne: or else he shall wander in the
vanitie of his imaginations, & shal be w-
out God. For seeing that God can not be
known nor comprehended in his diuine
essence, nor in his maiestie, if we will
haue such knowledge as is necessarie to
our saluation, it is requisite that we goe
and seeke him, & behold him there where
it hath pleased him to declare and reueale
him selfe vnto vs, and that by those
meanes which he hath giuen vs. For if
we do otherwyle, we do then forge him
to be such a one as the vanitie of our vn-
derstanding may imagine him: and from
thence it shall come to passe, that in the
steade of him we shall make vnto oure
selues straunge gods, which shall be no
gods, but thinking to serue God, we shall
serue y^e diuell. Wherefoze it is not inough
that we beleue that there are gods, but
that there is one only god. And yet for al
that this is not inough so to do, but y^e also
we do beleue y^e this god, which is the on-
ly true god, is maker of heaue & of earth,
and

and of all creatures visible and invisible: which thing all those that do beleue that there are Goddes, do not beleue at all. Moreover, for so much as man is fallen through sinne, and that he hath neede to be restored, it becometh vs to know also how that same God which hath created vs, is also the very same God that hath restored & saved vs, and by what meane he hath done the same, to the ende that we shoulde acknowledge him to be our onely maker and leader, father, saviour, and redeemer, and none else: and that we should acknowledge in him the benefite of our creation, which signifieth also his providence, and our restoring and redemption. It is then the very cause why he hath chosen to him selfe a certain people, unto whom he would declare him selfe in the shape of man, in his sonne Iesus Christe, to open his knowledge through out all the worlde. Wherefore whosoever doth know the God of Abraham, of Isaac and of Jacob, and the God which hath brought the people of Israell out of the lande of Egypt, he knoweth God the father of our Lorde Iesus Christe, and is a true

true Israelite, & the very sonne of Abrah^m Rom. 4.
ham the father of all beleuers, put in and
ioyned to the true people of God.

How the deliuerance of the people of Is-
rael out of Egypt, was a shadow and figure
of the deliuerance which is made by christ
Iesus, and howe the Christian people are
comprehended in the people of Israel,
and their deliuerance also in the
deliuerance of that
people.

T. **B.** This meane the Christians shall
then be one people with the people
of Israel. **D.** There is no doubt thereof,
for seeing that people was chosen of God
to bee as the keeper and treasurer of his
word & of his promises, to the ende that
by that same meane they shold come euē
to vs, and be fulfilled in vs, & that it was
the shadow & figure of true things which
were brought vnto vs by Iesus Christ,
there is no doubt but that we are com-
prehended in the same. And seeing that
this deliuerance from the tyranny of
Egypte was a figure of thys other and
great deliuerance which was haue through
Ec, Iesus

Jesus Chyist our Lorde: there can be no mention made of the firste, but that we ought to haue the second in remembrance, and to giue vs to vnderstande, that if the people of Israell had great occasion to embrace the lawe whych was gyuen to them by God, and to endeuor them to obey him accordyng to the same, for the causes here tofoze alleged: for one occasiō that they had so to doe, we haue a thousand, for so much as GOD hath shewed himselife by thys deliuerance, which he hath wrought for vs by his Sonne Jesus Chyist our God, muche moze sauorable without comparison, than euer hee dyd shew himselife to the Israelites. For albeit that both they and we haue but one Christ Jesus, and one verye meane of saluation through hym, yet for al that, thys saluatyon hath bene muche moze playnely declared vnto vs, and muche moze excellentlye wythoute shadowes and figures, and muche moze familiarly and in farre greater power of the spirite of GOD than euer it was to them. Wherefoze saring the spirituall Israelites, and the true Chyistians are but
one

one people, wee muste knowe that that
 which hath regarde and pertayneth vnto
 to the one, hath regard and doth pertaine
 to the other, in that which both concerne
 the true spirituall seruice of **G D D**, the
 which God requireth, as well of the one
 as of the other.

Of the order and meane that God dyd
 kepe in gyuing of his law, and of the great
 doctrine contained therein: and what
 agrement it hath with the forme
 of prayer which was gyuen
 by Iesus Christ.

T. I Am wel satisfied in this poynt, and
 of all that which is conteyned in this
 preface. Wherefoze let vs nowe come
 to the declaration of the commaund-
 mentes gyuen in the lawe. **D.** Before
 wee doe pproceede anye further, it shall be
 well done that wee doe consyder what
 manner and order **G D D** dyd vse in gy-
 uing of these commaundementes, for he
 hath done nothing wythoute god and
 iust cause, the which being knowen, shall
 greatly helpe vs toward y understanding
 Ce. y. cf

of the matters that we haue to entreate.
 T. I would gladly vnderstand it. D. God
 hath in thys done in manner the verye
 lyke, in giuyng of thys lawe by his ser-
 uaunte Moyses, that he dyd by his sonne
 Iesus Chyist, when he gaue vnto vs the
 forme and order of prayer. T. How so?
 D. The forme and order of prayer the
 whych we haue receyued of our Lorde
 Iesus Chyiste, doth it not seme to thee
 very shorthe? T. In dede it is not verye
 long. D. Yet notwithstanding in thys
 bryefenesse of wordes, our Lorde Iesus
 Chyist hath comprehended al the vowes,
 all the wyshees and desyres, and all the
 demaundes and iust and reasonable re-
 questes that man maye make to God,
 the which doe belong aswell to his glo-
 ry, as to the profite and saluation of
 man: and soythwith doth teach vs of who
 we ought to demaunde them, & how and
 to what ende, and by what meanes we
 may obtaine them. T. There is very good
 doctrine and in few wordes. D. So much
 the greater and moze maruellous is the
 wysedome of our sauour Iesus Chyiste
 declared. And besyde that, in setting
 soyth

forth these thinges, he hath deuised thys
 whole forme of prayer, into two partes,
 whych doe euery of them contayne thre
 demaundes or petitions, whych are syre
 in the whole, the two partes beyng put
 together: of the whych the thre that are
 conteyned in the firste parte, are as it
 were the foundation and rule of the o-
 ther thre folowynge, & doe shew to what
 ende they oughte to tende. For in the
 first place he hath set those which haue
 regarde directlye to the glozve of God;
 wythoute anye speciall consyderation of
 oure selues, or of anye other creature:
 and afterwarde he addeth vnto them,
 those whych doe concerne moze specially
 oure persons: the whych he wyll also
 that wee doe direct to God for the obtay-
 nyng of the thynges that are contayned
 in them, so farre forth as shal be requi-
 site to make them to serue to that which
 is conteyned in the first: god hath done eue
 the like; when he gaue that lawe which
 is called by the Hebrewes, the ten wordes, Deu. 4. 10;
 folowynge the phrase of the speache of
 Moyses, whych dyd so name it, bycause
 that it dyd contayne in summe ten com-
 mands.

Cc.ij. maunde

maundementes, which ought to serue vs
 in this respect, as y^e ten predicaments do
 serue y^e Logiciens, for their part. Other-
 wise it is not so requisite that the scholars
 which studie Logique, should knowe at
 the fingers endes their predicaments, as
 it is requisite that all those which wil bee
 accounted of the number of the people of
 God, doe knowe this lawe, and the com-
 maundementes conteyned in the same.
 For that same very cause is it also called
 by the Grækes the Decalogue, and by vs
 y^e ten commaundements of the law. For
 first, it doth containe in fewe wordes all
 that euer man is able to doe, say, or thinke
 either of god or euill, and all that doth
 please or displease him, and that he doth
 allow or disallow in all y^e thoughtes, affec-
 tions, words and woorkes of men: and al-
 so al that, which not only al the lawes of
 man & al the voluemes of y^e philosophers,
 Poetes and Oratores doe containe, con-
 cerning the manner howe to lyue well:
 but also all that is contayned as well in
 the bookes of the prophetes as of the E-
 uangelistes and Apostles, concerning y^e
 seruice of God, & the good manners, & the
 order

order howe to rule & leade his lpe according to his will. Wherefore, the booke of all the Prophetes, Euangelistes and Apostles, are in a manner as commentaries and expositions of that law, as well to declare vnto vs the doctrine contained in the same, as to make vs to knowe him to whom this law will direct vs through the knowledge of our owne infirmitie, to finde in him the fulfilling of the same. That lawe is then vnto vs an eternall and vchangeable rule, to know the difference that is betwene good and euill, and betwene that which oughte to be done, or left vndone, in all things.

Of the testimonies that God in his lawe gyueth vnto vs of himself, and of his nature, and of the nature of man, and of the redemption of him.

BEside al that, thou oughtest to note that God in the same doth gyue vs a certayne testimony, that he is one true God, and that he is wise, good, iuste, true, sound & perfect. For it is manifest, that
 C. liij. the

the order which he hath set for the vnto
 vs in that lawe, and that the difference y
 is set forth thereby betwene the good &
 the euill, the vertues and the vices, are
 not done at aduenture, but by a certayne
 counsell & prouidence of God. After wards,
 he declareth vnto vs also that he is a iust
 Judge, which will not suffer the iuste to
 be ouerthrowne, nor the wicked to be unpunished,
 and that he will no iniquitie. Moreover,
 in declaring vnto vs by his law what an one he is, he doth also shew
 vnto vs what mans nature ought to be,
 and to what end it was created, and how
 much it is fallen away from that perfection
 wherein it was first created, and how
 farre of it is from the will of God, to the
 which it ought to be agreeable, and to answer
 and serue to that ende for y which
 it was created of God. On the other
 side, he doth playnly geue vs to understand
 by that same meane, of the saluation
 which he hath prepared for vs
 in Iesus Chryste by the meane of the
 Gospell. For as he hath not created
 mankinde, to dampne them all in
 generall: no more hath he geuen that
 law

law in vaine, but only to condemne man as in dedde it shoulde haue come to passe, if hee had not ordeyned an other meane for their saluation.

Hovv that the lavve of God conteyneth much more in substance than the wordes seeme to signifie at the first sight and hovv they ought to be vnderstood according to the nature of the Lavv maker

T. I must needs be then, that the woꝝ-
des conteyned therein, do import and declare muche more than they seeme to shewe at the firste. **D.** They do conteyne as muche as I haue sayd. **T.** There are then many whiche doe not knowe nor vnderstand them so well as they think that they doe. **D.** But I thinke for my parte that there be none other but such as thou speakest of: For they that mought well vnderstande and knowe them, moughte also vnderstande and knowe all the writings of the prophets and Apostles. The matter that is spoken of in the law, may not be measured, according to the shortnesse of the wordes, by the whiche it is set forth and declared, but according to

Co b.

the

the substance that is therein contained, and the nature and maiestie of him that speaketh and setteth forth the thing. For seeing that it is God, we maye well knowe that his speeche and phrase is framed in a maruellous high knowledge and wisdom, and that there is no word nor syllable, but that it is of greate weyght and effecte, and doth importe very muche. And further, seeing that God is a spirite, and a spirituall and eternall essence, without beginning and ending, and will be serued in spirite and in veritie, with such seruice as is agreeable with his nature and maiestie, we may then well know, that there is great difference betwene the nature of his law, whych is diuyn, & that of mans lawes: and that he is not contented to haue it in suche sort obserued, as men are contented to haue theys obserued.

Of the difference that is betveene the lawe of God and the lawes of man, and the things required in these same, and of the iudgement of God, and the iudgement of men concerning the same.

T. Shewe

T. Shew me then what is the difference.
D. Men are contented, if that by outward woꝝkes their commaundementes be obserued, and that there appeare unto them nothing to be done against them: but they can not deale with the iudgement of the heartes, of the affections and thoughtes, because they are unknowne to them, saving in as muche as they be declared outwardely. On the other syde, albeit that they are declared outwardely, yet notwithstanding, they doe not condemne them and punish them continually, nor many outward woꝝkes also, although they be very wicked. **T.** Howc maye that be? **D.** As well bycause that men for the mosse parte, are contented to entertayne the societie of man in a certaine worldly peace and tranquillitie, as also that they thynke not offentynies that to be euill which is euill: or yf they esteeme it to be euill, they think it not to be so great as it is: or if they thynk it to be great, they do mainteyn it. **T.** And from whence cometh thys fault? **Daniell.** It dothe partely procede of Ignorance and blyndenesse that synne hath engendred in the vnderstandyng of

of man, which is the cause that he cannot so well discern the good from the euill, nor iudge of the one and the other, as he should haue done, if he had continued in the state of innocencie and grace, in the which he was created: beside that, there is this other greates mischiefe, that man doth willingly suppose that wherein he would himselfe be supported, and that he neuer hath so great care for that which concerneth the honour of God, as for that which concerneth his owne bodie: It is the cause why men doe rather punish, yea and that more greuously, those faultes which touche their honour, or dishonour, or their profit or hindrance, than they doe those which make warres directly against the honour and maiestie of God: but it is not so with God: for he is not contented with the only work that appeareth outwardly, but he requirerh the heart, and beholdeth the fontayne from whence the work springeth: which can not please him, howe faire & shewe so euer it haue, but only so farre forth as it proceedeth from the heart, and that the heart doe please him: the which in deede
can

can in no wise please him, but so farforth
as he both drawe nêre to his nature, and
that he is reformed and made newe lyke
to his image, and regenerate by his holy
spirite: for there is no worke good nor
pleasant to God, but that which proceedeth
from him, and that he himself doth:
for euen as there is none good but onely
he, so is ther no good thing but that which
proceedeth frō him alone: therfore þe work
which proceedeth from vs, can not please
him, but so farre as he worketh in vs
by his holy spirite, and that our spirite is
gouerned by his: for he which is a spi-
rite, is then serued by his like.

Math. 22
Iames. 4
Iohn. 4

In vwhat sorte the vvordes of the lavve of
God ought to be vnderstode: and howe
that God dothe not onely beholde the
outwarde vvorkes, but the origi-
nall of them also, & vwhat be
the things that God doth al-
lowv or cōdemne in man.

T. So farre forth as I may vnderstand
by thy vvordes, that lawe doth well
deserue to be otherwyse weyed and con-
sidered of, than it is. D. It is euen so. for
when God dothe require of vs a thing
that

Note.

that ſeeth to belong to the outewarde
 worke, we oughte to vnderſtande the
 whole by a parte: and the cauſe by the
 effect: and the roote, and the whole
 herbe by the fruite: and the worke-
 man by the worke: and all the circumſtan-
 ces and dependances of the one and the o-
 ther. And when he forbiddeth a thyng, we
 muſte alſo knowe that he commaundeth
 his contrarie: and likewiſe when he com-
 maundeth, hee forbiddeth the contrarie of
 that whiche he commaundeth. For he be-
 holdeth man thoroſwly, both endlong and
 ouerthwarte, and dothe ſounde the hearte
 and all the thoughts and affections of him,
 and alloweth nothyng in hym, but that
 whiche he ſyndeth to bee his, and hathe
 himſelfe commaunded: and diſalloweth
 nothing but that which man hath receiued
 of others than of him, & that which he hath
 forbidden him: Wherfoze he doth not on-
 ly condemne that worke whiche ſeemeth
 outwardly to bee euill, but alſo the ſpring
 from whence the ſame proceedeth: & doth
 not oneiy condemne it when his fruite is
 come to light, but he doth alwaies condemne
 it, albeit that it doe continually lie hidde
 in

in secrete in the darke bottomlesse pittes
 of ignozaunce of the hearthe of man, but ^{Psalm. 138}
 scarcheable to man, but knowne and o-
 pen to GOD. Therfoze David sayeth,
 thou haste proued and knowne mee: thou
 haste knowne mee sitting and standing,
 going and commyng, within and with-
 out. For howe may it be that the worke-
 man which made man shoulde not know
 him, whiche did know him befoze he was
 begotten and made? Shall not the work-
 man know his worke? Y. Who shoulde
 then know him, if he should not?

Of the consideration of those things which
 in dede displease God in man, and first of
 all in his vvorke: and in vvhath sort
 it ought to be considered, as com-
 maunded or forbidden
 by God.

D. Seeing then that hee whyche is the
 workeman, and hath framed & made
 the substance it selfe wherof he is fashio-
 ned, and that he him selfe is the giner of
 the fashion, it is not to be doubted
 but that hee dothe verie well knowe
 all that euer is in hym, and that why-
 che hee hath of his owne put into hym,
 and

Foure hor-
rible things
in man.

And what man hath of others to destroy his worke. Wee must therfore note here that there are in vs foure things that can not please God, and euery of them dothe in his behalfe deserue death and eternal damnation. Nowe if any one of them being taken aparte (if it were possible to separate them the one from the other) be so abhominable of his owne nature, and worthe of so grauous punishment, what may it then be when they are all ioyned together? I. There must needs be muche filthinesse: but which be these things? D. First there is concupiscence: for the secunde, the affection begotten of him: for the third, the consent of the wil to this affection: for the fourth, the execution of the same by dede. But I will begin my declaration by this last, which is to say, by the work that appeareth outwardly, to the ende that by the same wee maye haue the better vnderstanding of the other thynges that doe goe before, which are more hidden and more secret. In this poynt I will begin by the moste apparant and open frute, whereby wee easily iudge of the nature of all trees.

For

For in setting forth the firste the worke, the workeman shal not only be knowne thereby, but also the forge and shoppe wherein that worke hath bin wrought. As concerning the worke, we oughte to consider it first two waies. The one as commaunded of God: the other as forbidden by hym. That which is commaunded by God, can neuer be euill, being vnderstode in that sense and meaning that he hath commaunded it, and being applyed to that end that it oughte to bee. On the other side, that which he hath forbidden, being weyed in the same sorte, may neuer in any wise be good.

By what rule the vworks of men ought to be examined, and how dangerous a thing it is to follovv the iudgemente of mans reason,

T. We ought then to be well aduised and to take good heede how we do establish iudgement vppon mans reason, and vpon the opinions of men in such matters. **D.** It is very true. For it is often times scene that men iudge that good
ff. which

which is euill, and do disallowe that which
 God alloweth, and allowe that whiche he
 disalloweth, for the causes before mentio-
 ned. For in the iudgement of god the sen-
 tence shall not be ginen according to the
 iudgement of mans reason, and of the o-
 pinions of men: but according to the pro-
 uinciation whiche God hath already pro-
 nounced by his worde and by his lawe,
 which shall be the weights, the ballaunce
 and the rule, wherein and whereby al the
 thoughts, words and works of men shall
 be weyed and measured,

Hovv that the lawv of god is transgressed
 not only in doing that vv hich is for-
 bidden by it, but also in leuing that vno-
 done vv hiche is therein commaunded,
 and hovv that those good vvorks which
 vve do, are not able to satisfie for them
 vv hich vve ought to do, and do
 not, ne yet for those vv hich
 vve do against the vvill
 of God.

Then doth it follow that whosoener
 shall do that whiche shall be forbid-
 den of God, or shall leaue vndone that
 which

which he doth commaund him, the same deserueth condemnation. On the other side, he that shall absteyne frō that which he hath forbiddē, and shall do that which he hath cōmanded, the same shall receiue the prayse and commendation of a good & faithfull seruiaunt. D. These two pointes that thou touchest, are right well worthy to be noted. For there be some that thinke that they haue sufficiently fulfilled the lawe of God, if that they haue refrayned frō those things which are therein forbidden, yea and if it haue bin don but only in outward apparance, without laying of handes with a prompte courage to those thinges whiche are commaunded them. On the other side, there be others whiche think that they may & more lawfully dispense wth theselues to do many things that be forbiddē in the law, whē they haue don some litle porcion of those whiche are commaunded, and thinke these to be a recompēce for the others. But we must nedes walke in an other manner of simplicitie before god, & must put in vse & which Iesus christ hath said; it becometh so to do this,

Two
pointes
of great
effecte.

Math. 23.
Note this
place.

and not to leaue the other vndone, for here it ought to haue better place, than in any where else. It behoueth to do that whiche is commaunded, and to refrayne from that which is forbidden. For he that commaundeth and he that forbiddeth, is alway one Lord, who will not suffer his maiestie to be more dishonored of the one parte than of the other. Therefore, when thou dost some part of that which is commaunded thee, thinke not by that little wel doing whiche thou hast done on the one side, to haue recompenced the greate euill whiche thou hast committed on the other side. For if thou haue don any thing wel, thou hast done thy dutie, and hast done nothing else, yea and that which more is, thou hast not done all that : howe mayest thou the recompence the euill which thou hast committed, in doing that which was forbidden thee, by this little good which thou hast done, when that same it selfe is not sufficient to satisfie for the faultes whiche thou hast committed, in the leauing of that vndone which thou oughtest to haue done: T. I do know that very well.

Howv

Hovv that it is not sufficient to do out-
wardly the vworks vvhich God com-
maundeth, if that they be not done to
the intent and to the very same pur-
pose for the vvhich God doth
commaund them, & hovv
greatly hypocrisie dis-
pleaseth God.

D. **O**f the other parte, when thou doest the worke which god comman-
deth, thou must take good heede to what
ende thou doest it, and with what minde.
For if thou do it more for thine own glo-
ry and profite, & for thine owne behoufe,
than thou doest for the honour of God,
and for the love thou bearest to him, or to
thy neyghboure for his sake: thou makest
of a good worke an euill worke, and doest
greatly offend him thorough thy hypocrisie,
abusing his name, & making a maske
of his lawe, to serue thee and thy wicked
affections. And therefore such a worke is
no more a worke of the spirit of God: for
so muche as it is not done in truth, but in
lies. For al hypocrisie is lyes, for so much
as it is nothing else but falshood, sayning,
ff. iij. and

Note this
counsell
thorough
out.

and dissimulation, whiche hath an other
 shewe outwardly, than the troth of the
 thing hath inwardly. Now al lyes proceed
 from the deuill. The worke then which is
 done in lyes, is of the deuill, and not of
 God. Wherefore it cannot muche better
 please God, than doth the troth which the
 deuill speaketh to coner his lies with, and
 to transfigure himselfe into an Angell of
 light: and that all the works do that euer
 he doth, howe faire a shewe so euer they
 haue, although God do make them serue
 to his glory. For his intende is alwayes
 wicked, so much as he neuer doth thing
 but for himselfe, and hath regard neyther
 to the honour of God nor to the profite of
 any creature, wherfore he is neuer more
 perilous, than when he hath the greatest
 shew of well doing, for then it is that hee
 doth most dishonour god, and doth greatest
 hurt to men, bycause he is more couered
 and disguised, & more harde to be knowne
 and to be taken by the sudden: wherfore
 those whiche call this deuill that is so dis-
 guised, a white deuill, are not bovyd of rea-
 son. Therefore the false Prophets are ne-

per more dangerous, than whē they haue
the greatest thewe of holynesse, & do most
counterfaite the true seruautes of God:
the iske is of al hypocrates. The good worke
whiche he semeth to doe, is often tymes
woyse than though it were set forth plain-
ly suche as it is. It is the very cause why
Christe did condemne the almes, prayers
and fastings of the Scribes and Phari-
sies, and all their other woyses, forsomuch
as they did them only to be seene of men.

Math. 23. 5
Luke. 10.

VVhat good or hurte the vvorke doth
that is outv yardly done, & not vvith a
good hart, & vvhat it may bring to the
vworker of the same, & also to others,
and vvwhether it be better that
it be done or vndone,

T If the matter be such that the worke
it selfe which God commaundeth cā-
not please him, if it do not procéde from
such a harte as he requieth, but doth ra-
ther displease him, it followeth then, that
if a man haue not such an harte, he dothe
not onely lose his time in doing of suche
a worke, but he doth also purchase to
him

ff. iiii.

himselfe a moze greater iudgemente. D.
There are also two pointes to be considered in this matter : if that the man that doth this worke, doth it thoroughly of a very malice and to suche ende as the Deuill doth his, to witte, to dishonoꝝ God, and to deceiue mā, and to hurte his neyghboꝝ, it were much better that he did nothing at all, foꝝ his worke can do but hurte, and moze to himselfe than to any other: if hee do it not in deede foꝝ so euil a purpose, but onely to haue some woꝝldlye honoure oꝝ profite, the worke is then yet somewhat moze profitable in sundꝝy soꝝtes, as well to himselfe as to others, according to the circumstances of the same, than if it had not bin done at all, oꝝ else if he had done those woꝝks whiche God hath foꝝbidden. Foꝝ first of al, those that see such a worke, are edified, in somuch as they see it to bee good of his owne nature, and doe thinke, that it proceedeth from such an harte as it sheweth foꝝ outwardly: on the other side, if it be a worke whereby thy neyghboure receyueh any comfoꝝte oꝝ helpe in hys person, it is then so muche the moze profitable.

fitable. Wherefore, albeit that the worke
be not such as God requirerh: yet for so
much as it serueth somewhat to the glozy
of God, and to the edification of our ney-
boure, God is so good that he will not suf-
fer it to be vnrecompenced. T. What re-
compence will he then giue him? D. That
whiche the worker requireth: he desireth
glozy among men, and his particular cō-
moditie, which things he doth often times
receiue for his hire, which extend no fur-
ther than his life: for he hath no further
regard at all. T. By this accompte then
thou wouldest conclude that it were bet-
ter yet that a man should assist the worde
of god and his Church, and also the poore,
and that he should do such like works, al-
though that his harte were not through-
ly such as it ought to be, rather thā to do
nothing at all, or to the contrary, so that
he do it not in any wise to the intende to
dishonoz God, and of a determinate pur-
pose, or else rather to hurte his neyghboz,
than to profite him. D. It is true, for we
haue in the holy Scriptures many exam-
ples, whiche declare that God hath often

Math. 6.

ff. b.

times

times in this worlde done greate good to many that haue not had suche hartes as they ought to haue had, bycause that their workes did serue somewhat to his glory, and to the reliefe of his people.

In vyhat sorte the harte of man maye fulfill the lawe of God or no, and may be condemned, or absolued by the same, vvithout the vvorks which god requireth of him in the same.

Four de
maunde.

TSing that the worke which seemeth to be good, cannot please God, but so farre soorth as the hart from whence they do procede doth please him, and that the harte doth make the worke to be accepted or refused at his hande: I do firste aske thee, if **G O D** can contente him selfe without the worke with the harte alone? The other is, if the worke which of him selfe is euill, may please him, or else may be suffered by him, when he that doth it, doth it not for any euill purpose, but doth it of force against his harte, or else bicause
be

he thinketh it not to be euill: The thirde,
to know in dede if **G D D** do condemne
the wicked thoughte, although it be not
put in execution, and whether it doe as
muche displease him as if the effect were
foyned with it. D. As touching the firste,
it is sure that if **G D D** haue the harte of
man, he hath the whole, therefore it can
not be but that the harte doth offer and
presente vnto him the worke that he re-
quireth of hym, wherefore the worke
may not be separated from the harte, no
more than the frute from the tree: for eue
so as the good tree neuer sayleth, to bring
forth the hys frute in his due time and sea-
son, so doth the good harte at all times and
in all seasons that **G D D** requireth
it, if he do it not, the cause is for that he
wanteth meane to do it, and also power,
or else that he hath not a will to do it, if
he haue a will, and haue no power and
meanes to do it; that wyll being good,
G D D dothe accepte, and esteemeth it as
well as if the fact were done. The lyke
dothe hee also, if the wyll be wicked,
albeit

Psalme. 1.
Matth. 12.

albeit that it haue not þ power to put his
 wicked thought in execution. Wherefore
 the wicked worke doth not onely displease
 God, but also the wicked will and affecti-
 on, in sorte that if it do procéde so farre
 that it is not long of hir that she doth not
 execute hir euill purpose, and that there
 is nothing doth hinder it, but want of po-
 wer, there is no doubt but that God ac-
 compteth the wickednesse done. For that
 cause our Lord Iesus Christ, and Sainte
 John following his doctrine, doth com-
 pare to a murderer him that hateth his
 brother, and esteemeth him an adulterer
 that behouldeth an other mans wife, co-
 ueting hir. We must vnderstand the like
 of all other vices, according to the inter-
 pretation that oure Lorde Iesus Christe
 himselfe, and after him his Apostles, gane
 vs of the lawe of God: but if the hart had
 the meane & the power to do that whiche
 was commaunded him to do, and hath
 not only lefte it vndone, but hath also not
 employed him selfe by al meanes possible
 to vse those occasions wherby he mought
 do them, it is a certaine testimonie and an
 assured

1. Iohn. 3.
 Math. 5.

assured signe that it is not god, and that there is no good will in it : for if it were good, & that the will were such as it ought to be, it should not be more desirous of any thing, than to yeld unto God that obedience, honoure and service, which is due unto him, and that he requireth of hym, wherefore God cannot be pleased wpyth such an hart, for it is fayned and vntrue.

Hovve that men do glory in vayne of their good harte and of their faithe, if their vvorkes beare not vvittnesse of it, and for vvhat cause the iudgement shall be giuen by God according to theyr vvorks, and vvhy the Prophets do so earnestly require them, exhorting the people of God to repentaunce.

T.W E do then in vayne glory of the hart, if the worke beare not good witnesse of the same. D. **P**ea as well as of the faithe. **W**herefore we may well here saye with Saincte James : shewe me thy harte and thy faith, by thy vvorkes, for as the faith that is without vvorks is not a true

*James. 2.
Here must
be greate
iudgemente
vsed.*

true faith, but onely a wayne and sayned
faith, and dead, and a false shewe of faith,
hauing nothing of true faith saving only
the name without the effect: no more doth
the harte liue to God, nor is dedicated
vnto him, that doth not declare himselfe
by good works. For the fire, how little soe-
uer it be, cannot be without light & with-
out heate, and at the least without some
little smoke, for this cause, in the manner
of Gods iudgement, which is set forth to
vs by our Lord Iesus Christ, there is in
manner no mention made, but onely of
works by the which euery man is iudged
for so much as they shall beare witnesse of
the harte and faith of euery man. Like-
wise when the Prophets exhorte men to
true repentaunce, they doe euer prayse
works, and namely suche as do concerne
our neyghboure, for so muche as hypocrite
may least be therein cloked, and that mā
doth declare by that whiche he doth con-
cerning the commaundements of the se-
cond table, and toward his neyghboure,
what harte he beareth toward God, and
in what reuerence he hath the comman-
dements

bements of the first table, for it is an ea-
 sie matter for a man to boast himselfe to
 haue a sound and perfecte hart towarde
 God, and to make a shew by the observa-
 tion of the outward ceremonies, but whē
 he must in deede lay hande to the worke,
 which is to say, to the true charitie, which
 is the ende and fulfilling of the lawe, and
 to the workes of the same, whiche are the
 chiefe that god requireth: the is the hypo-
 crisy of the hart seene. For that very cause
 S. Iohn saith, y mā which hath the goods
 of this world, & shal see his brother in need
 & shal shut by the bewels of his cōpassion
 frō him, howe dwelleth the lone of god in
 him: And agayn, if any say, I loue God, &
 yet doth hate his brother, the the same is a
 lier: for he y loueth not his brother whom
 he hath seene, how may he loue god whom
 he hath not seene: And we haue this com-
 mādemēt of him y he which loueth god do
 loue also his brother. S. Iohn doth declare
 plainly by these words, that a mā may in
 no wise better knowe of what affectiō the
 hart of mā is toward god, thā by y which
 he sheweth toward his neighbor & brother,
 which is y child of god & bereth his image

Timo. i.

1. Ioh. 3. 4

as he doth, and that there is not a meane
 moze meete to discouer the hypocrisie and
 dissimulation of mans harte, than it. For
 a man may by the good will that is bozne
 to the father, iudge what good will there
 is bozne to the sonne. And therefore, the
 Prophets do often times vse these argu-
 ments, to vanquish the wicked hypocrites:
 and also our Lorde Iesus Christe, in that
 forme of iudgemente, whereof we haue
 alredy spoken, declareth that he esteemeth
 all that to be done to himselfe, that hath
 bin don to his, be it good, or be it euill. And
 by this maner of proceeding, he doth right
 well declare that whereof we haue al-
 redy spoken, for when he doth rebuke and
 reprove the hypocrites & the reprobates,
 that he hath bin forsaken and euill han-
 dled by them, they answer forthwith,
 and aske when that was done, as though
 they did not know of it: Wherein they do
 plainly declare that they wold haue the
 name to beare a great good will to Iesus
 Christ, and to do their duty toward him:
 but he doth vanquish them of the contra-
 ry, by the tokens which they haue shewed
 toward

tolwarde his ~~page~~ members, in whose person he complayneth to haue bene ~~for~~ taken and euill handled: as he doth complayne that he was persecuted by Saule, in the persecution which he vsed agaynst the Chyistians. Actes. 9.

Hovv that the dissimulation and fayning of mans harte is declared by the transgression of the Lawe of God: and hovv there is neither ignorance, nor constraint, nor any reason, vvhath so euer it be, that can excuse him.

Not.

T. I Thinke also that this be one of the principall causes why God doth set forth rather the worke than any other thing in that lawe, to the ende that we should not be decciued vnder the cloke of our heart. D. The matter is playne. For as the heart can not be boasted of to be good, excepte the mouth cense it, and that he do declare by works the faith and charitie whereof he will so glozy, it can not be excused, but that it is wicked and by consequent displeaseth God, when he doth a wicked worke that is forbidden

Ex. by

by God, for either he doth it through ignorance, or else of a certain knowledge: if he do it through ignorance, it is an assured signe that the heart of his owne nature is wicked: for if it were not wicked, it could not beare suche fruite by any meanes, nor also could it be by any meanes ignorant of the will of God, for the ignorance is a witnesse of the darknesse which sinne hath engendred in the vnderstanding of man, and of the contempt of god, and what negligence there is in man in searching to know the wil of God, as it hath bene already moze largely touched in an other place. If he haue done it of knowledge, what can he allage? May he allage that he was enforced to do it, and that he did it by compulsion? But by what compulsion? If this reason were sufficient to excuse the sinne of man, there should be no sinne but should seeme worthy of excuse: for so muche as it seemeth that there is none but it is committed by constraint, considering that man is so corrupted by the meanes of sinne, and so made subiecte to the diuell through the same, that of his nature he can do nothing but sinne. Wherefore saint Paule doth

dothe say, that he can not do the good whiche he woulde doe, but he dothe the euill which he woulde not doe, bicause he is a sinner, and flane to sinne, and so lye vnder the same, which doth engender in his members a lawe, repugnant to the law of god. For the like also sayeth our Lorde Iesus Christe, he that sinneth, is seruaunte to sinne. Rom. 7.
Iohn. 8.

Hovv sinne can not be but voluntary, and hovv difference must be put in this matter, betveene constraint and necessitie, and in vvhhat signification they ought to be taken in this case.

T. **B**ut this accompte sinne shoulde then be no sinne, for it should not then be voluntarie. And it is commonly saide, that euery sinne is voluntary, or otherwysc it seemeth that it shoulde deserue no punishmente. **D.** There are many thinges to be considered in this matter. The first is, that it behoueth to put difference betweene necessitie and constraint. For by wanting this distinction, many doe very filthily erre in the matter of free will, and of predestination, and in the consideration of the nature of sin. For to speke properly,

Q.ij.

we

we may say that we do all sinne of necessity and not by constraynt. T. What difference puttest thou then betwene necessity and constraynt: for they seeme to me to be both one. D. Yea, but there is notwithstanding great difference, but it is requisite for the better vnderstanding of it, that we doe firste well consider in what meaning and in what signification these words ought to be taken. First of al, this worde of necessity, is commonly for want of some thing whereof we haue neede, in such sort that we do oftentimes take it for lacke, pouertie and miserie, but we do not properly take it in that sense, when we do speake of the necessity whereby man is brought to sinne by meane of the naturall corruption that is in him: but so farre soorth as we may say that he sinneth by necessity, that is to say through defaulte and lacke of godnesse, iustice, innocencie, holinesse, and other vertues and giftes and graces of God, wherof he hath ben spoiled through sin, vnto whom he was made subiect. T. In what signification dost thou then take this worde in this matter: D. I do take it

it for a necessarie consequent which followeth of causes that are ioyned together with their effectes, which can not be others, but such as are agreable to the nature of the causes and things which are so ioyned together, and do depend the one of the other. I. Giue me an example of this that thou speakest of. D. Behold the Sunne, his nature is to shine, and by his light to make the day for vs, I say then, the sunne shineth, it is therefore day of necessitie, that is to say, it must needs be day, and it can not be otherwise, for such is his nature, and therefore of necessitie he muste bring forth suche an effecte of his owne nature, without any constraynt or violence at all, bicause that he hath that cause naturall in him selfe. But there where constraynt is, there is some force and violence that cometh from else where, than from the thing that is enforced and constrained: as if a woman be violated by force, she ought not to be accounted a whoze, in suche sorte as we doe accunte hir, who willingly consenteth to the whoze master: we doe then sinne all necessarily and of necessitie, in
Cg. ij. so

so muche as it is not possible that of our nature it shoulde doe etherwyle, it being corrupted as it is, and being not regenerate by the spirite of God : and that by meane of the naturall corruption which sinne hath engendred in all mankind. And yet for al that, none constraineth vs but onely our owne malice and wycked will, which being wicked, can applie it selfe to nothing but to euill. Therefore it is not without cause saide : thy perdition is of thy selfe, O Israell, but thy saluation is onely by me. It dothe then followe that our wicked will dothe euill of necessity, for so muche as it is of a wicked nature, that can doe none otherwise, as we say, that an euil tree doth necessarily bring forth euill fruite, because that his nature is such. For as it is wyritten: that which is bozne of the fleshe, is fleshe, and that whiche is bozne of the spirite, is spirite. But now the will should not be a will, if it did not willingly, and not by constraint, for will and constraint are contraries, wherefore wil ceaseth where constraint hath place : yea and it is not possible that will may be constrained: it may

Osce. 13.

Matt. 7. 12.

Iohn. 3.

may in deede be corrupted and chaunged from good into euill, or else from euill to good. Wherefoze euen as a god will dothe necessarily that which is good, because it can not otherwyse doe, being good, as the good tree of necessitie bringeth forth the good fruite, and yet doth she it not by constraint, but voluntarily: euen so dothe the wicked will, for so muche as it is wicked, necessarilie the euill, because that his nature is suche as can not otherwyse doe, and yet dothe it not at all by constraynt, but voluntarily, for there is no force nor violence from any where else that dothe constrayne hir agaynst hir owne disposition or inclination, but onely in so much as she hath in hir the spring and the cause from the which the euill which she dothe, proceedeth.

Examples and similitudes for declaration of the difference that is put betweene Necessitie and Constraint,

Eg. iiii.

T. 3

T. I Can not yet thoroughly well vnderstand that difference. **D.** I will make the matter moze playns vnto thee by examples and comparisons. The fire doth necessarily warme and giue light, because that it can not otherwise do, in so much as the nature of it is suche: and yet is it not constrained so to do. The water on the contrary, abiding in his natural, doth refresh and make moyst. By the like reason, a liuing body hath breathing and respiration, mouing and feeling, and can not otherwise be. On the contrary, a dead body is depriued from all these things, and may necessarily engender nothing but corruption: and yet for all that is there no constraint, neither in the one nor in the other, onlesse we do call the nature of any thing constraint. **T.** For so much as in maner all these similitudes are giuen of things that haue no will, shewe me some others moze meete for our purpose. **D.** I will so do. We may not doubt but that God is necessarily good, iuste, wise, holy, almightie and perfecte, for he can be none other, nor do any thing but that which is godly, iustly, wisely and holily

holily done, and yet can he in no wise be constrained. In like sort the Angels, so much as they be Angels, and doe continue still in that nature, wherein they were created of God, they can not necessarily doe any other thing, but praise God, and serue to his glory: so if they did the contrary, they should be no more Angels, such as they were created by God, but they should be Diuels, like vnto their felowes, which are fallen from their first state: And further, if they did that which they do by constraint and not willingly, thē should they haue no praise with God, nor should be any more accepted, than is the Deuill, for the god which he is constrained to doe, so much as God dothe turne will he nill he, his wicked will, & also his wicked workes, making them to serue to his glory: on the other side, the Deuill beinge such as he is now at this present, fallen from the Angelicall state, wherein he was created of God, can necessarily doe nothing but euill, and dishonour God, for if he should doe otherwise, he should be no more a Deuill, and yet surely he doth not that which he doth of

Eg. b.

con.

cōstraint, but volūtarily: For who should constrain him to do euill? Should God so doe, who hath forbidden & condemned it, & can doe nothing but that which is good: it is very true that there is none other cōstraint, but only of his owne wicked wil, whiche hath as great delight in doing euill, as that of the Angels of heauen hath in doing well: But the like is not in the doing of the good that he doth: for in that he doth nothing but by cōstraint, and that whiche is alwaies euill, in so much as it proceedeth frō him: & cā not be good, but so farre forth as God through his power & infinite goodnesse, will he or will he not, doth draw out goodnesse of it, & maketh it to serue to an other end, thā to that whereunto the Denill tid p̄cted. T. I do now begin already to discerne more perfectly in this matter, than I did before.

Of the free necessitie to do vwell, that vvas in man before sinne: and of the necessitie to doe euill, vnconstrayned notwithstanding, into the vvhich he is fallen through the same, and in vvhhat meaning this vvord of necessitie ought to be taken, vvhen it hath regard to good things.

D. We may easily vnderstand by these
 exāples, what we may iudge of
 mā, cōcerning this matter wherof we doe
 now intreat. ffor after y mā was created
 by God, in so much as he was created of
 God, good, iust, & holy, he did necessarily &
 willingly all y wherfoze God had crea-
 ted him: ffor seing y God had created him
 good, as he did all his other creatures, it
 was naturall ffor him to do well, & conti-
 nuing in the same, being ioined to God: &
 hearing his voyce, he coulde none other-
 wise do. ffor in as much as his will was
 good, he could not will, noz yet do, folow-
 ing that good will, but y which was good:
 but when he once gaue eare to the ccūsel
 of y deuill, & chaūging both his will & na-
 ture, by folowing of him is fallen into an
 other necessitie wholly cōtrary to y first:
 ffor in the stead y befoze he did necessari-
 ly good, & was wholly giuen to God, ffor
 that of his nature he coulde not then will
 noz do otherwise, thzough constraint, ha-
 uing changed both nature & will, he can
 nat but folow his nature: wherfoze this
 necessitie of wel doing, did not procede of
 any wāt y was in him, as it seemeth vnto
 vs

vs that the woꝛde doth signifie, foꝛ when
 we speake of good things, we doe not in
 that behalfe take necessitie, foꝛ neede oꝛ
 lacks, but foꝛ a dispositiō of things which
 cā not be other but such as she is hir self,
 according to the declaration that hath
 bene already made: if we speake of euill,
 we may well then say that the necessitie
 whereof we speake, is ioyned with lacke
 of goodnesse, contrarie to this euill. Foꝛ
 the euill which man doth, is not done but
 foꝛ wante of goodnesse which ought to be
 in him in the steade of the euill into the
 which the good was chaunged: the which
 euill of his nature engendꝛeth euill, where
 as the good engendꝛeth good: We see the
 like againe of this in some other thing, as
 in the darkeneses whiche the night doth
 bying vnto vs, & in that which foloweth:
 foꝛ what is the cause of the night, but on-
 ly the shadow of the earth whiche taketh
 from vs the light of the sunne, & byingetb
 vnto vs darkeneses, cōtrary to that light:
 by meanes whereof we haue the day tur-
 ned into night, and then when we are co-
 uered all ouer with the night, we can not
 doe that which we doe in the day, noꝛ go
 foꝛth

fozth right but clean contrarie: and that, bicause that w^e haue darknesse in the steade of light, without the which we can not walke directly, & yet all this while, is the necessitie without constraint: For albeit that the lacke which may be in a mā (the which we cal necessitie) be by chaunce an occasion to make him to steale, yet notwithstanding he cannot iustly say that he was constrained to steale, for if he had bene an honest man, and not a theefe, he would rather haue endured all kinde of miseries & necessities, than to haue stolen: but for so much as he had rather liue at his ease, than he would endure paine & misery according to the will of God, he had rather steale than to obey God.

Hovv that the necessitie that is here spoken of, is free and commendable in good things: and hovv it ought to be othervvise considered in God than in Creatures.

T. When by as much as I can understand of such matters, if this necessitie be found in a good thing, it is comendable

dable, & ioined with great libertie. D. We doe see it in the nature of God, as it hath bene already touched. For y^e which God can not bee necessarily but all mighty, all wise, all iust, all good, & al perfect, infinite, eternal & immortall, doth not carrie with it a necessitie of lacke, noz constraint, noz yet doth in any respect diminish y^e power, the glozy, & maiestie of him, but on the contrary it doth magnifie & declare the great excellencie & perfection of his nature. For it is not a true libertie & comendation to be able to sinne & to doe euill: but it is a token of an excellent nature to be so perfect in godnesse, that it doth holde in it continually that godnesse which it naturally hath, in such sorte that it caⁿ not by any accident whatsoeuer it be, be chaunged, diminished o2 abolished, it is as if we should say, that it is impossible that God should not be God, & good, and iust. Who would not conclude the^e by that same, that God is not all mighty, & that there is something impossible to him. Are we moze strouge than he, bicause we may be wicked, vntrue, vniust, & liers, y^e which he caⁿ not be? For goodnes is in him a thing which hath
subject

subject & substance, & the accidents agreeable
to the same, as we do see in the sunne & in
his light, which doth light all the world:
for the euil is nothing els, but a priuation,
lacke & want of $\hat{\gamma}$ good which ought to be,
euen as the darkenesses are nothing els
than priuation & lacke of light. ¶ if thou
haddest rather to haue it spoken in other
termes: it is nothing but a corrupted qua-
litie & a vicious accident, which are come
vpō a good substance & creature of God, &
haue corrupted it: the fault whereof may
not be sought in God, albeit that nothing
cā come to passe without his prouidence &
his eternal counsell: but it must be sought
in causes moze neare vnto vs, leauing a
parte the secrete counselles & iudgments
of God, which is in such sorte the cause of
causes, $\hat{\gamma}$ no fault may be imputed vnto
him, or that he cā do any thing other than
iustly. For he hath in such sort disposed $\hat{\gamma}$
second causes, that when $\hat{\gamma}$ euil is a doing,
the wicked will either of the Deuill or
man, cometh betwene, in such sorte that
that fault resteth in thē, albeit that God
doth cause their wicked worke and will
to serue him, and make the worker good,
in

Matth. 19.

in so much as God is serued therewith. As touching the rest, thou oughtest to note, that there is none which of his own nature is of such an vnchangeable and infinite goodnesse, but God only, which is onely vnchangeable, and the most free of all others, and doth giue a law to al creatures, & is aboue all lawes, himselfe being a lawe to all creatures. For the same cause our Loyde Iesus Chyriste hath saide that none is good, but the onely God: because that goodnesse is to him naturall, essentiall and substantiall, and it is inseparable with him, and not accidentall and separable, which may be ioyned vnto him, or taken away from him by any manner of means: But the like is not of creatures how excellent to euer they be: as we may see first in the Angels, and afterwarde in man. T. I shall also very gladly vnderstand this point.

Of the creation and fall of the Angels, and how that God in the same hath declared the difference that is betweene the Creator and the Creature, and how it is onely he that is perfect and vnchangeable.

D. When

D. **W**hen he did create the Angells
 he created them all good : for he
 could make them none other, for so much
 as he is in such sorte good, that he can do
 nothing but well : otherwyle he shoulde
 not be God. Wherfore we may not ima-
 gine two Gods, with the Manichæes, the
 one good, and the authoꝝ and Creatoꝝ of
 good things, and the other euill, and the
 authoꝝ and creatoꝝ of euill : for the euill
 can not bee God, noꝝ any other than the
 deuill himselſe, which is a creature, and
 not a Creatoꝝ, although he be the authoꝝ
 of all euill : who notwithstanding was
 not created suche an one of God, but is
 become suche of his owne malice, when
 he turned away from God, and renoun-
 ced the goodnesſe that he receyued of him.
 Wherin he hath ſhewed the difference
 that is betwixen the creatoꝝ and the crea-
 ture, and betwixen the nature and good-
 nesſe of the one and the other. for if God
 had created the Angels of ſuch perfection
 as he is, and of a goodnesſe ſo vunchange-
 able of his nature, that it coulde neuer
 haue ben changed into malice, no moꝝe
 thā his own nature & goodnesſe mought,
 Wh. what

What difference should there be between God & his angels? The creature by this mean should be no more a creature, if his nature wer such as is y^e nature of his creator, but he should be very God, which it can not be. For ther is nothing y^e may be both maker & creature, vnles we will attribute y^e same to our lord Iesus Chryst, Ieho being very God & very man in one only person is both maker & creature together: Maker, inasmuch as he is God eternal: & creature, in that y^e he is mā, which was cōceined in y^e wombe of the virgin, & born in his time ordeined by god: but this belōgeth vnto him by sundry respects, by meane of the two diuers natures y^e are ioyned together in one person in him. Wherefore, although he be both the one & the other in one very person, yet is he not so in one nature, but creator, by reason of the one: & creature by mean of the other: but y^e like is not of angels: for as they haue but only one nature, so may they be therein but very creatures, greatly differēt from their creator, as the fall of those y^e are fallen, hath plainly declared: for in falling frō the state wherein they wer, they haue

shewed

John. 1.

Luke. 1. 2.

March. 1.

shewed in deed that they were not such of themselves, nor Gods vnbchangeable of their owne nature, & that they could not so continue of their owne power.

Of the maruelous counsel of God vvhich was declared in the fall of the angels, which are fallen from their first estate: and in the preservation of those which did continue firme and stedfast, and how he hath declared the iustice of his iudgement towards the one sort, & the riches of his grace towards the others.

T. **I**f the men which ar so troubled with the doctrine of Predestination, did well consider that which thou sayst, they should not haue, in my opinion, occasion so to trouble themselves: for these things wherof thou speakest, did not come to passe withoute the knowlledge, counsell, foresyghte, and ordinaunce of G D D. What wil mans reason say then therof, wil it say, that God hath done wꝛong to those that are salue, bicause that he did not sustain & confirm the as he did the others: but if that had bin done, this wherof thou

sh. y. spea.

speakest, had not ben so manifestly declared, nor yet the nature and the maiestie and the excellencie that he hath ouer all creatures, yea the most noble and moste excellent that are, shoulde not haue ben so well set forth. D. It is very true: On the other syde, if they had all fallen indifferently, the excellencie of the nature wherein god had created them, nor yet the power wherby god did make them, shold not haue ben so well knowne, nor yet his grace toward them, as it is knowne. For in considering the difference that is betwix the diuels & the Angels of heauen, we see how excellent the nature of Angels is, & also that which they haue receiued of God in his creation: we see on the other side in the deuils what it is that the creature can do of himself, how excellent soeuer it be, except it be p̄serued by god, who hath created it: on the contrary, we see in the other angels, the double grace that God hath bestowed vpon them. The first in their creation which they had common with the rest that are fallen, before they did fal. The second is, in the conseruation of the nature whiche was first gi-

men vnto them, & in the confirmation in the same thzough his grace, which the others wanted: which is the very cause of the diuersitie that now is between them: which diuersitie doth not let notwithstanding but that the diuels do continue still angels in the same substaunce that they were created in: but the difference is great in the qualitie, that is to say, in that that the one sort are not only angels, but are good angels, perseuering in the first godnesse that they receiued of God in the beginning, in their creatiō: frō which notwithstanding, they might as well haue fallen as y others, if y God by his special grace had not sustained them, & had not otherwise disposed & ordeined: Wherefore it is not wright without cause, y all is restored by Iesus Chryste, as wel in heaue as in earth, & that all consist by him & in him. The other on y other side are called not only angels, but wicked angels & deuils, because that they did not perseuere in y first godnes, wherein they were created, but turning from him frō whence y same proceeded, they were put frō it: & in the stead of the same, malice & wickednes

Ephe. 3.
Collois. 1.

Iohn. 8.

is come in place, whiche is nothing else but lack & priuation of goodnes, which is changed into an euil qualitie, which doth corrupt the creature y^e was created good, & maketh the natures contrary, which wer befoze like. For y^e same cause Iesus chyzist hath sayd, that the diuel is a lier from the beginning: that is to say, euē frō the time that he was first a diuel, and not from the time y^e he was first made an angel, & that when he doth speak lies, he speaketh that which is his own. And therfoze he addeth vnto it, that he did not abyde still in the truth: for he hath nothing of God which is truth, but that whiche he now hath of euill, is of himselfe.

Howe that the diuel may not impute the fault and fall of his damnation but to himselfe, and how it is manifest by that fall that ther is no vnchangeable veritie nor constancie but in the nature of God.

T. Then is there no faulte that proceedeth from God in the fall of the angels, nor any thing therof which is apparant

rant to men, out of his eternall counsell: but
that when the diuel wold turne from him
of his own proper motion, God who had
not created him vnchangeable, did suffer
him to change & to folow his wil, and per-
mitted him to fall, & did not let him, hold
him, nor pluck him back: which thing not
withstanding he could wel haue done, if
his good will and pleasure had ben suche,
and that hee had not otherwise determi-
ned in his eternall counsell, for good & iust
causes, for the which he is not bounde to
giue vs an accompte, the which he dothe
know better than we doe: But he hathe
not thrust him forward, nor constrayned
him of force so to do, albeit that it is not
done without his prouidence and eternal
ordinaunce. Wherefoze he may not attri-
bute the faulte of his euill acte to any o-
ther than to himselfe, whiche thyng wee
must seeke (as thou haste alreadie sayd) in
the seconde and nearest causes, leauing
the iudgement & consideration of the first
to the secreete counsell of God, whiche is
to vs vnknowne. Dan. It is true. And to
come againe to oure purpose, the Diuell
being depriued from thys goodnesse, the
Ph. iiii. which

which he hath lost, can be none other thā
he is, nor haue any other wil thā wicked:
But yet notwithstanding, it is still a wil ;
& that which he doth, is don voluntarily.
Ther is no difference in this matter, but
in stead that befoze his wil was good, and
did willingly that which was good, by the
same: now is it euil, & doth willingly that
which is euil, & that which he can not o-
therwise doe, proceedeth not but onely of
that that he can haue of himselfe none o-
ther wil but that which is wicked: y fault
whereof maye be imputed to none other
but to him: For if he haue bin vnthāksful
toward God, & hath thzough his vnkind-
nesse and pride contemned that which he
hath receyued of him, God is not bounde
to giue him that whiche he thzough his
own fault and vnkundnesse hath lost: nei-
ther doth he him any wrong to leaue him
in y state, into the which he hath bzought
himself: for if he were not bound neither
to create the Angels, nor yet to preserue
& to confirme thē in their estate, but hath
done what he hath don, of his mere good-
nesse & liberalitie, what dutie oweth he
else to repaire & restoze those y are salne,
vnlesse

vnlesse it please him, and except he think and know it to be agreeable to his glory & maiestie, which he declareth in shewing himselfe a iust iudge, in punnishing so greuously such a pride, and such an arrogancie and ingratitude: and likewise he doth shewe his great glozpe and power, declaring in a creature so excellently by him created, what difference there is betwene him that is the Creator, and the creature: and betwene dwelling in him and abandoning or leaning of him. And by the same meane he doth also giue vs the better to knowe the great grace that he hath bestowed vpon the other Angels the which he conserueth in their first estate. For they may vnderstande by that which happened to their felowes, that which might also haue happened to thē, if that God of speciall grace had not holden them vp and conserued them: considering that they were created of one very nature, which is now of an vnchangeable goodnesse, through his grace, without the which it might be changeable, as well as that of the others. And therefore it is not without cause writtē in the booke

Exod. 3.

of Job, that God hath sounde no prayse
no2 perfection in his very Angels. For if
we shuld compare God, and y^e perfection
of him with y^e of his Angels, it shuld fare
as it doth wyth the starres, whych lose
their light in the p^{re}sence of the sunne:
or as it doth with a candle that is lighted
at a faire none tye. On the other tye,
we may not properly call true, firme and
constant any: but only he that hath hys
being of himselfe, & may say, I am: to wit
God vnto whom this same belongeth.

Of the comparison and agreement of the
first estate, and of the fall of man, with that
of the Angels, and their first estate: and in
to what necessitie man hath brought
himselfe throughe
his sinne.

T. Understand wel by that which thou
hast said, what the nature & wyll of
man shoulde haue byn, if he had continued
in the first estate in which God did create
him. For as concerning his wil, it shoulde
necessarily haue byn ruled by the will of
God, as that of the Angels which haue re-
mained

mained stedfast, is at this present: in such
sort that he shold haue byn no moze able
to sinne than they: and so shoulde not at al
haue losse the liuertye of his wyll, noz
done anye thyng by constrainte. And e-
uen so shoulde hee haue bene in a good
necessitye, whych shoulde haue proceeded
from the riches of the goodnesse and grace
wherewith **G D D** had endued him and
made him a part taker of it. But when
he turned from this way, it came to passe
wyth hym as it dyd wyth the Angels,
when they turned from **G D D**, and
hath declared thereby, that hee was in
suche sorte created of **G D D**, good and
iuste, and of a good and holy will, and yet
was he not wythstandyng not so created
that he shoulde oz mought bee ynchange-
able of hys owne nature and force, for the
causes which haue bene already alleged,
which in their behalfe doe as much per-
tayne to man as to the Angels. Where-
fore seeing that manne throughe the in-
fyring and counsell of the Deuil, which
was the fyrste frangeffoz, is turned a-
wayne from the wyll and obedyence of
G D D hys Creatour, and dyd make
an

an alliance with the first offender, who made himself enemy to God through his pride and ingratitude, he hath ben parte taker of his iniquitie, with whome hee made an alliance. From whence it followeth, that his good and holpe nature & will hath bene corrupted and peruerbed, and made like to the same, of him to who he hath ioined himself, & that he hath take hym not onely for his fellow, but for his guide, his leader, his maister, & his Lord. Wherefore, euen as before, abiding vnited and ioined to God, and hauing God in him, and being gouerned by hys holie spirit, he could do nothing but good, and y without enforcomēt or constraint: eue so by y contrarie being separated frō god, & ioyned with the deuill, being lead and gouerned by him, he can doe nothing but euill, and doth it of his owne will, without conconstraint of any but only of himselfe, onely because his nature is such, by reason wherof he taketh as great pleasure in doyng of euill, as he did in well doing, when he was in his first state of innocency. Now this necessity is greatly different from the first. For in steade that the

the

The first did procede from the abundant riches of the grace of god, this other proceedeth from the lacke and faulte of the same. Wherfore that is as wicked, as y firste is blessed. It seemeth to me that I haue touched the very same thing y thou woldest haue concluded vpon. D. Yet shalt thou more plainly vnderstande it by the comparison of a whole man, and a sicke man. Note well a man that is whole of body and minde, because that he hath his appetite sound, and not corrupted by any naughty humors, he doth reiect no desire to eate & drinke any thing but that which is good, and agreeable to his nature and health, and in such qualitie and quantitie as his nature and health both require, because he is so disposed. Consider againe the same being sicke, he will do al things contrary to that which he did being hele, because he is wholly otherwise disposed: That will he more reiect and deyeze which is most contrary to him, and can not refraine from the vse of it, and the more the thing shalbe contrary and hurtfull for him, and the more straitly that he shall be forbidden it, the more earnestly shall

shal he desire it. And yet may he not com-
 plaine and sage that he was constrained
 so to doe, either by the phisition, or others
 which haue forbidden him the same, and
 that his will was inforced by any other
 than by himself which perisheth willing-
 ly, for that he is so delicate, that he can
 not vanquish his affections, & his corrup-
 ted nature. T. The matter is plaine.

Of the maruellous counsell of God which
 is declared in the fall and the restoring of
 man : and wherein it is different, or like to
 that which he hath declared in the fall
 of the euill Angels, and in the
 conseruation of
 the good.

D. **T**hat which thou saiest is true : and
 there is no doubt but y man shold
 haue bene euen like vnto the deuill, vnto
 whom he did ioyne hirs selfe, if God had
 cleane left him and forsaken him in that
 estate, where vnto throughe hys ingratu-
 tude and rebellion hee had brought hym-
 selfe, as he dyd leaue and forsake the de-
 uell . But **G O D** hath agayne in thys
 vled

bled a marvellous counsell and meane,
 he dyd not suffer in the nature of Angels
 that he had created, that al should fall, but
 dyd p̄serue a parte , in suche sorte that
 they dyd not part take of the transgressi-
 on and cozruption of the others . And
 as he doth so conserue those which doe
 contynue in their fyrste estate, that they
 can not fall : euen so hathe he in suche
 sorte lest the others which are fallen,
 that neuer after they were able to rise a-
 gayne , noz neuer shall . On the other
 syde , he hath suffered all mankynde to
 fall and be corrupted, and all the nature
 of man in the firste man that he made,
 which is to saye in the spring of the same.
 But on the other side , he hath bled such
 moderation, that he hath not willed not
 withstanding that all those whych were
 comprehended in this fall , shoulde pe-
 rishe eternallye as shall he that was the
 firste cause thereof, to witte the Deuill,
 who dyd oꝛaue the fyrste manne into
 suche perdition wyth hym . But as
 soone as the faulte was commytted,
 throughe the Deuylls intycing , God
 sortye wyth dyde sende remedye for
 this

1. Peter. 2.
 Mat. 26.
 Rom. 5.
 2. cor. 15.

this great mischicfe, and a meane to re-
pare his worke and his creature, which
his aduersarie had destroyed. The which
remedy he had already prepared through
the eternall counsell and firme purpose
of his election, through the which he dyd
chose & prepare in his sonne Iesus Christ
the vessels of mercie, not onely before y
wounde was given to the whole bodye &
person of all mankinde, but also before
the creation of the worlde: wherein he
sitteth forth the iustice of his iudgement,
and his grace and mercy together, & how
that he is the authoz of all goodnes, euen
as his aduersarie is authoz of al euil. For
if God shoulde haue restozed the nature
of the Angels whiche was fallen, as he
did repara the nature of man, it mought
haue bene thought y the Angels which
were fallen, had raised vp themselves a-
gaine: or els that their fall had not ben so
great and horrible as it is, nor the offence
so obiousse and so detestable before God.
Also his iustice, his grace and his mercy
had not bene so wel declared. For it was
requisite that the Angels which dyd of-
fend, should carry vpon them a perpetual
testimony

testimonie, of their transgression and rebellion, and that they shoulde know howe good a thing it was to dwell vnited with God, and how euill to be separated from him. Afterwarde man maye iudge what force and power he may haue of himselfe to raise by himselfe, and to saue himselfe, considering what the burthen of the wrath of God is, that the Deuills beare. For if these creatures which were created so excellent, cannot beare such a burthen, nor of themselves discharge them of it, but that they must be swallowed by euen into hell, how shall man then beare it that is but a worme of the earth, and how shall he deliuer himselfe? Further if that God haue not spared that Angelicall nature, and those heauenly creatures, how doth he thinke to escape his iudgement, if it be not only through his grace and mercie? On the contrary, if he had as well suffered the one sorte as the other to fall, and had leste them all in like damnation, his grace, his power, and his mercie shoulde not haue bin so knowne as it is, and if he shoulde haue restozed the one sorte and

2. Peter. 2.

leste the other, it moughte haue seemed that he had wanted power to conserue his creatures in that estate wherein he had created them : or else that he had not had so great a care for them, that he would so do, if he should haue done the like in man: it should haue seemed on the other side, that it had not bin in his power, or else that he had not had the care and the will to repare the creature that should haue offended, but only to haue conserued and mainteyned him in his first estate so long as he should persouer in the same. But he hath declared by the meane that he hath obserued, all these things together. The firste, that there is no creature whatsoeuer he be that can of himselfe be mainteyned, how excellēt so euer he be. Further, that he hath alway power to preserue them al in their estate, if it please him, and to restore them althogh they had offended and transgressed, the whiche can be done by none other meane, but by his only power and grace. Then, euen as mā may be recovered and restored to his firste estate, through his grace and mercie, euen so on the

the contrary, abiding still in his nature, such as it is at this presente, he may by means of his wicked will do nothing else but euill withoute any constrainte, other than of his owne malice.

Hovv that al that vvich hath bin don as vvell in the fall and conseruation of the Angells, as in the fall and restoring of man, tendeth to the glory of God, and hovv that same only reason ought to content vs in the doctrine of predestination.

T.B. That whiche I may vnderstande, all that which was done in all these thinges, tendeth still to the glory of God, to the whiche we must referre all the ordinaunces of his prouidence, as to y principal end, wherunto he hath chiefe regard aboue al, in all his works, & wherunto it behoueth to frame all other purposes. D. Thou hast wel vnderstood it & wel concluded. Therfore it is writte, y the Lord hath made all thing for himselfe, yea y wicked for the euil day: & S. Paule speaking of y eternall election of God, saith, who hath before ordyned vs for to be adopted vnto him.

Proue. 15
Epho. 1.

himselfe through Iesus Christ, according to the good pleasure of his will, to þ praise of the glozy of his grace, wherewith he hath made vs accepted in the beloued. Seeing it is so, what iust occasion maye men haue of offence in the doctrine of predestination, for ought not the glozy of God to be preferred to all creatures? And if that al the creatures should perish, wherefore should we thinke it straunge, if god were glorified in their perdition, and that it did so please him? T. No man ought to finde that straunge, excepte he do more esteeme the creature than the Creator. D. Therefore it is playne that this offence whiche many giue vnto themselves in the matter of reprobation of the reprobates, proceedeth not but from a maruellous greate pride and arrogancie of the flesh, whiche esteemeth itselfe more than it ought to do, for if it had so small an estimation of it selfe as the worthynesse therof requireth, and did esteeme God & his glozy so muche as it ought to do, he should not onely not finde it straunge to knowe that god hath ordeyned to be glorified in the damnation of

on of some: no, although it should be done with his owne person, he should glorifie God in his iust iudgement, he would not murmur against him to wage the lawe with him, and to play the lawyer, and to pleade against him, to mainteyne the cause of the reprobates, accusing hym as though he should do them wrong: but rather, he would desire himselfe to be damned, as Sainte Paule desired for his brethren the Israelites, if it were possible, that it mought be done, and that God mought be the more magnified and glorified therein. From whence then come these contrary thoughts, but only of the horrible pride that is in our corrupted nature: for what are we? from whence came we? what wrong may God do vnto vs? where in are we able to accuse him, or attribute vnto him the faulte of our offences, and of oure damnation, and to set him in the place of the Deuill author of sinne, considering that what determination so euer he haue made of vs, we cannot complaine that we haue any other force, violence, & constrainte to do euill, but onely of oure

Will,

owne

owne wicked concupiscence, vnlesse that
 happily we would complaine in that that
 he hath not made vs such as coulde not
 sinne, or else hauing sinned, that he dothe
 not bestow vppon all like grace, and that
 he dothe not saue all, forsomuche as he
 moughte if that he woulde, otherwise he
 shoulde not be God, nor almightie: but it
 hath pleased him, & that not without god
 and iust cause, the whiche is continually
 such, albeit that we cannot vnderstand it.
 Therefore we must continually say with
 the Prophet, that oure damnation is of
 our selues, and our saluation of God on-
 ly, and say with S. Paule. But o thou mā
 what arte thou that pleadest against god,
 shall the thing that is fashioned say vnto
 him that fashioned it, why hast thou sha-
 ped and made me thus: The potter hathe
 he not power of the clay to make of one
 very lampe, one vessel to honoure, and an
 other to dishonour: And what if God wold
 shewe his wrath, and to make his po-
 wer knowne, suffer with great patience
 the vesselles of wrath prepared to perdition:
 and to shewe the riches of his glory
 vppon

The 73.
 Rom. 9.

vpon the beſtells of his merite, which he Rom. 11.
 hath prepared to glorie: and agayne. ¶
 The deepeſſe of the riches of the wiſedome
 and knowledge of God: his iudgementes
 are not to be ſearched out, and his wayes
 are impoſſible to be found. For who is he
 that hath knowne the Lordes intent: or
 who hath bin his counſell: or who is he
 that gaue to him firſt, and he ſhalbe re-
 compenced. Eſay. 40.

Howve that the vwill of man cannot by
 any meanes be conſtrayned, no, not
 by the deuill himſelfe, but on-
 ly of his ovvne vickednes.

T. For my parte I graunte to all that
 which thou haſt ſayde, but yet canſt
 thou not denye, but that mā is yet often-
 times conſtrained to ſinne by meane of the
 temptation and ſoliciting of the deuill. D.
 This conſtraint wherof thou ſpeakeſt, is
 cōſtraint without cōſtraint, for it is not in
 the power of al the devils nor of al the crea-
 tures that are, to conſtaine the will of
 one mā. ¶ Therefore, what temptatiō or ſo-
 licitatiō ſo ever happenē vnto him, if he doe
 Y. liij. not

not willingly consent thereunto, he could not be inducd to do any kinde of thyng against his will. But it fareth with hym as it doth with a harlot: for if she be solicited by balwdes and whozemaisters, she will giue ouer hir selfe vnto them, which thing an honest woman will not do, but will resist all suche temptations and procurements, & will ouercome them. Therfore albeit that the harlot may impute some parte of the cause of the offence that she hath committed, to those that did entise hir and procure hir thereunto, yet notwithstanding she may not say that she hath bin constrained so to do, nor may by that meane excuse hir selfe, for if she had not agreed thereunto of hir owne will, she had not at all playde the harlot, but because that she was already naturally therunto enclyned, these procurements did serue hir as it were matches, oyle & wood throwne into the fire, which would kinde nor flame neuer the sooner nor the more, if it were not naturallly enclyned and prompte thereunto. In like sorte is man brought to euill thorough his owne concupiscence

existence, the which being awakened and stirred up by the diuell, dothe the more declare it selfe, and sheweth more plainly what his nature is: wherfore thou seest here howe that man dothe continually sinne of his owne will, and if he will saye that he hath bin constrained to do any kind of worke the which he knoweth manifestly to be against the will of God, it must be considered wher in he hath bin enforced and constrained, if he haue in any wise bin enforced by the force of others, so that he could not be in any wise master of his members, although he did resist it by all the meanes that he could, and dyd declare by his wordes and actes that his harte and will did in no wise consent therunto, he may be excused as an honest woman may that hath bin take of force, the which notwithstanding hath cried and resisted by all meanes possible against the whoremaster, and hath bin as willing to lose hir life as hir chastite: but if thou doest an enill worke, either to please men, or else for feare that thou shouldest fall into their displeasure or indignation, and re-

Math. 27.
Iohn. 19.

Math. 10.
Iohn. 13.

Genes. 2. 25
Hebr. 11.

ceyue any dishonour, or woꝝdly hindꝛance,
thou maist in suche a case alledge none o-
ther constraints but only that of thy wic-
ked wil: no more than Pilate might whe
he condemned Iesus Christe, enforced by
the constrainte of the Jewes. For if thou
didst lone God with al thy harte, and bet-
ter than thy selfe, and didst more esteeme
his gloꝝy than thine owne, and thy soule,
than thy body, and the heauen more than
thou doest the earth, thou moughtest be
free from losing, that whiche thou fearest
to lose, and shouldest not lose it at all, but
shouldest gaine it double. For as Iesus
Christ saith, he that shall lose his life for
my sake, the same shall finde it, and he
that feareth to lose it, the same shal lose
it, and therefore thou wouldest not leane
God for any creature, nor wouldest change
the inheritaunce whiche is prepared for
thee in heauen, for no earthly inheritaunce,
nor the blessing of God thy father, for a
messe of potage, as did Esau, but wouldest
rather lose thy life which ought not to be
so deare vnto thee as the honour of God,
and the saluation of thy soule.

Of

Of the contrarietie vvhich semeth sometime to be among the commaundements of God, and vvhat consideration is required in the same, and of the deuision of the vvhole lawe into tyyo tables, and of the order of the matters that are disposed & cōteined in the.

T. I Do knowe righte well now by that whiche thou saist, that all suche clokinges cannot excuse vs before God: but from whence commeth it, that God sometimes dothe allow worke, whiche he seemeth to haue forbidden? he commaundeth to honour father and mother, and to obey the magistrates, and yet notwithstanding he doth often times greatly commend those which do not obey the at all. He forbiddeth murther, and yet sometime he commendeth those that do committe it. **D.** That diuersitie cometh of the nature of the commandementes of God, and of the order whereby he hath disposed them in his Lawe, for he hath broughte and deuised the whole into two Tables, in which he hath written & disposed

sed his commaundementes, according to the order & worthynesse of the thing that euery one of them cōteyneth. T. Declare that order vnto me. D. In the first he hath written foure, which do properly and directly concerne his glozy without speciall consideration of any other than of him, as the thre first requestes which are written in the prayer of our Lorde Iesus Chryste. The second conteyneth sixe, which do concerne those things that do belong to oure neyghboure, which must be measured by the first foure, of which they do depende, and to whose ende they oughte alway to haue regard: as the thre last requestes of y prayer of our Lord Iesus Christ, ought alway to be referred to that ende where vnto the thre first do pretend, wherefore, if any thing do happen, for the which any commaundement of the firste table must be broken, to accomplish any of the secōd, it behoueth them in suche a case that the seconde giue place to the firste, and that it haue recourse vnto the same, to haue the true vnderstanding and the true vse of that which it doth conteyne.

A lesson of
great weight

Of

Of the manner howv to accord and agre
the passages and sentences of the lawe
and of the holy Scriptures, vvhich seme
to disagree, set foorth vppon the com-
maundement giuen to honoure father
and mother, and vvhat loue or ha-
tred he vvould that we shuld
beare them.

THw may this be: hath God giuen
a lawe which is contrary to it selfe
and doth conteyne commaundements
which cannot be obserued without trans-
gression of others: D. No, if the lawe bee
well vnderstode in that meaning & sense,
for the whiche it was giuen by God, and
for the better vnderstanding of all thys
difficultie. I will declare it vnto thee by
certayne examples which are very fami-
liar: God commaundeth me to honoure
my father: to what ende is this comman-
ded me? To the ende that God moughte
be honoured, in the honoure that we giue
to our fathers, acknowledging the gods-
nesse that we haue receyued of him by
them, who haue bin the instruments and
ministers of his leuing kindnesse toward
vs.

hs.D. Thou hast well answered: thou
doest then see here howe that this com-
maundement hath his foundation in the
firste table, in such sorte that if thou disho-
nor thy father, thou doest not only disho-
nor that man which is thy carnall father,
but in him doest thou dishonor God thy e-
ternall father, of whome the carnall fa-
ther is nothing else but an Image or in-
strumente, towarde whome thou decla-
rest of what affection thou arte towards
him whome he representeth, and the more
neare that this image is to thee, and the
more neare thou drawest to the nature of
it, and that God both more familiarly and
more plenteously communicate vnto thee
his louing kindnesse by this instrument,
and the more that he maketh his image
to shyne in him, so muche the more is thy
wickednesse & iniquitie the greater, but if
it should so come to passe that thy father
should be untrue toward god, & should re-
quite of thee a thing, wherein thou couldest
not obey him, vnlesse thou shouldest diso-
bey God, thou arte not at all in any thing
bound vnto him in such a case, for in such
a case

a case thou arte dispensed with in the first
table, & by the interpretation & true mea-
ning of the same. For seeing that the ho-
nor which thou owest to thy father, dothe
comprehend the honor of god, & is ground-
ed vpon the same, it is certayne that if god
be dishonored in that which thy father re-
quireth of thee, thou dost not honour him
at al in such sorte as thou arte commaunded
by god to honour him, if thou do it in such
sorte as thy father requireth thee to do, for
thy father cannot be truly honoured, in y
wherin god is dishonored, but is dishono-
red in that wherein god is dishonored, al-
though that men cannot alwayes under-
stand & know it. Therefore when thy fa-
ther doth commaund thee any thing, thou
oughtest to haue god regard to y nature
of the thing whiche he commaundeth thee
to do, if it be a thing that thou maist doe
without offence towarde God and thyne
owne conscience, seeke by all meanes pos-
sible to please him, for the honour of him
that dothe so commaunde thee, howe
harde soeuer it be to doe: if it bee other-
wise, in suche a case acknowledge
him

him not at all for thy father, because that the deuill doth require by him that thou shouldest yelde him in thy father that honoure which thou owest to thy only God, and that he will make thy father his instrumente, but leaue that Sathan transformed into the likenesse of thy father, and say vnto him that thou hast no father for whome thou mayst refuse and leaue God thy heavenly and eternall father. For if a father should require his daughter to giue ouer hir selfe vnto him, that he mought make hir a harlot, or else that he himselfe mought abuse hir, or otherwise that he shoulde deliuer hir to anye whozemaister, ought she to acknowledge suche a father for hir father: and were she bound to obey him in suche a matter: T. There is no man if he haue so muche as one sparke of godd iudgement, but would iudge hir worthy of greate blame if she should do it: and worthy of great prayse, if she did rather chuse to die than to please hir father in such wickednesse, for by such meanes she should not obey to hir father, but to a bawde, a whozemaister and an horrible

horrible incest, and to a very Denill. D. Thou hast saide well. Then if it be not lawfull for a daughter to giue ouer hir body to hir owne father, to abuse it in any kinde of villanie, how much lesse lawfull is it then for the soule, which is much more precious than the body, to giue ouer it lesse to any creature whatsoever he be, whereby it may be ioyned to the Deuill? Then if thy father will be an idolater, and will haue thee to be such an one with him, and will haue thee to leaue Iesus Christ to please him, thou oughtest then to haue recourse to the interpretation that Iesus Christe dothe make of this commaundement, of the honoz which is due to father and mother, founded in the first Table: as it shalbe more amply declared when wee shall come to the exposition of the fift commaundement.

T. Of what interpretatiō meanest thou?

D. Of that where he saith: *Whosoever* Luc. 14.
doth not hate his father and his mother Math. 10.
for my sake: which is to say (as he doth expounde it by an other Euangelist) he that shall loue them better than me, is not woorthy of me, nor may be my disci-

ple.

ple.

ple : beholue this interpretation is very plaine, whiche declareth vnto vs that it is a great vertue, and woorthie of commendation, to contemne father and mother in time and place, which is to say, in such like cases as wee haue already spoken of : for such a contempt of them, is not a contempt, to speake properly, but onely in the iudgement of man, no more than the hated which Iesus Christe willeth vs to beare them for his sake, is a hated, but a very true loue, founded in the loue of GOD. For wee must rather iudge of thinges according to their effectes, than according to the affections of men, in whom we doe consider them, as in diuers other like passages of the Scripture : It is witten in the Proverbs, in the which Salomon speaketh in the person of wisdom: All those that hate me, loue death. There is none but he hateth and abhorreth death : and yet for all that, saying that he whiche despiseth and hateth wisdom, doth purchase his owne death, and ruine, doth it not then seeme that he loueth it, and that he desireth it? and what could he more doe
if

Proverb. 8.

if that he desired it? It is also written, **Prou. 29.**
 he that dothe take parte with the theefe
 hateth his soule: **Wherefore,** he that spa- **Prouerb. 13.**
 reth the robbes hateth his childe, yet not
 withstanding there is no man that doth
 this for any hatred that he beareth ei-
 ther to his soule, and his life, or to his
 childe, but rather for loue, if we doe con-
 sider the affection of the person: yet not
 withstanding the truth is euen such as
 the spirite of **G O D** hath spoken in
 deede, as the effect dothe right well de-
 clare. When, as he hateth in deede, which
 dothe foolishly loue, and otherwise than
 he ought to doe: euen so dothe he truly
 loue, which hateth as he ought to hate,
 and that same which he ought to hate.
 The like is of the honour and dishonour:
 but it is not needefull here to speake any
 more of this matter, considering that it
 shall haue more apte place in the expo-
 sition of the Comaundement of the which
 we haue now spoken. Wherefore I haue
 spoken this but onely for an example.

An example to the like purpose, vpon the
 commaundement giuen of the obedience
 due to Princes, and vpon the com-
 maundement giuen against
 murder.

T. W Also may in mine opiniō, say
 the like of Princes & Lords. D.
 S. Peter & S. Iohn doe teach vs by their
 example what we ought to thinke there-
 in: For did they transgresse the com-
 maundement which comaundeth to yelde
 obedience vnto Princes & Magistrates,
 when they did contemne the forbidding
 of the counsell of Jerusalem, which was
 contrary to the commaundement of God:
 and did answere them, that it was better
 to obey God than man? T. ypo, but did
 much better fulfill it than if they had o-
 therwise done, and did truly declare it.
 D. Princes in like sorte was greatly com-
 mended by God, for the whoze & the whoze
 master which he did slea, and was not re-
 buked as a murderer, for so much as he
 did it not of hatred, nor of any blouddie
 affection, but onely for the dutie and obe-
 dience whiche he ought to God, who had
 bene greatly dishonored, if that suche a
 villanie

Actes. 3. 4. 5.

Numbr. 25.

billany had not bene punished & reuenged by him with such a zeale, Thou maist the know by al these examples, how that the worke whiche may seme vnto men to haue some shew of wickednesse, and to be contrary to the comaundements of God, is not at all wicked in y sight of God, nor in the iudgmēt of those which take y law of God in his true meaning, & doe know how to rule the secōd Table by the first, but is pleasant & agreable to his will.

Of the hidden finnes that are in the conscience and vicked vvil of man and hovv that concupiscence is a sinne vvorthy of damnation in the sight of God,
and hovv greatly it doth dis-
please him, and for
vvhat cause.

T. It seemeth to me that this matter of workes hath bene sufficiently, fully, and familiarly entreated of: wherefore let vs proceede to the rest. **D.** If that which hath bene sayd of workes be well vnderstood, the reste shall be easie inough vnto vs; for wee may by the very same meane, iudge of the wil, & of the affectiōs,

according to which God doth iudge of the worke. If then thou be stirred vp to euill, by any wicked affection, & thy will doth consent and agree there vnto, in such sorte that there wanteth nothing but the onely meane to execute it: Behold the wicked-nesse is already accomplished before God, thou knowest by that which hath bene already spoken, how God will iudge. If on the contrary, there be any resistance in thee, & that thy spirit & thy wil in no case will agree to that concupiscence which continually doth procure thee, but see resist and repulse it as farre from them as they may, it is certaine that the iniquitie is not so great: albeit that such a concupiscence, what resistance soeuer there be, can not be without sinne, by reason of the corrupted and wicked spring fro whence it proceedeth. For that is a sure testimony, that there is much poison and corruption there, where such fruite doth budde forth: although that it finde hinderances which will not permitte and suffer their budde and frutes to come to their ripenesse. Now such a corruption can not be but very displeasing to God, considering that

that it both procede from his aduersarie,
 and that it is contrary to his holy maie-
 tie : as wee see it proued and euident in
 little children : yea euen in those whiche
 are not onely not in age to put any euill
 acte in execution, but also haue not discre-
 tion to iudge neither of good nor euill, wee Rom. 5.
 see how death hath power ouer them, and
 taketh them out of the worlde : which he
 could not do except that there were sinne
 in them. For saying that sinne did begette
 death, and that it is a frute of his curse,
 it is a thing certaine, that there where
 sinne both not raigne, death also can haue
 no power, as **S.** Paule doth very well
 conclude.

How that by reason of that concupis-
 cence wee are iustly vvorthy
 of death and damnation,
 euen from our mo-
 thers vvombe.

T. W. What sinne is that then in little
 children, that doth so displease
 God, that it doth not make the only sub-
 iect to bodily death, but also to eternall
 death, and maketh them the children of
 wrath

Ek. iiii.

Psalm. 51.

wrath and of the curse, euen before they
 haue the vse of reason: to know & discern
 either good or euill. D. It is that naturall
 corruptiō whercof Dauid speaketh, say-
 ing: I was conceived in sinne, & my mo-
 ther did beare me in sinne: nowe if wee
 would haue the meaning of the words of
 Dauid exprest according to the signifi-
 cation that they haue in the Hebrew, we
 must thus say: And my mother hath war-
 med me in sinne, or with sinne, whereby
 he giueth to vnderstand that he hath bene
 begotten, conceived, and nourished, in his
 mothers wombe, with the sinne, euen as
 if he & sinne were brothers, twinnes, be-
 gotten, conceived & nourished together in
 the wombe of one very mother: it is then
 easie to vnderstand how natural sinne is
 now to man, being in this corrupted na-
 ture, whereunto he is fallen by meane of
 his transgression: for that which Dauid
 speaketh of himselfe, doth appertaine to
 the whole race of man. Wherefore that
 conception whercof he speaketh in this
 passage, is common to vs all. Then euen
 so as a little Serpent doth offend vs, not
 only as long as he is brought or hatched,
 but

but beeing in his egge, or in the belly of his dame: euen so do we in deede displease God from our very mothers womb. And what is the cause that this little serpent doth so muche offende vs: by meanes of the venemous nature that is in him. For all be it that he haue not yet shewed it, yet notwithstanding it is still abiding in him, and doth not let to shewe it, but only bicause it wanteth the meane: but it shall be sufficiently shewed in his tyme.

T. Is it the like of man? O. There is no doubt of it, for experience doth so plainly declare it: for sith the time that our first father was poysoned with the venime of the olde serpent, he coulde beget no children but suche like as he him selfe was, and litte serpents of the same nature that he was, and infected with the same venime, the which albeit that it doth abyde hidden for a certen time in vs, doth not let for all that to shewe it selfe forthwith at the first occasion that it may finde.

This is the first spring, the first foundation, and the first cause, as muche as doth pertaine to man, of all the sinnes that he may comit. Nowe if that wicked spring,

lik v. how

how secret or couert soeuer it be, dothe so muche displease God, that it hath already deserved eternall damnation, befoze that it hath so muche as once budded forth: howe muche moze shall it displease him with his buddes, his bzaunches, and the whole tree and his fruite? T. What is very easie to iudge. D. So easie as nothing is moze easie.

Of diuers degrees of sin, and of the roote and fruites, and of their begetting and consummation.

T. It seemeth to me that we may easily discern and extinguishe by the deduction which thou makest, all the degrees of sin. D. It is easie to do. This same first spring & natural corruption, with that inclination & nature which is alway given to euill, is the same which we do properly call originall sinne, which of it selfe is wholly damnable, & can not be ouercome by man, but only in that that he is deliuered, and that he is regenerate by the only grace and spirite of God. Afterward, that same concupiscence which watcheth continually in man, and procureth him to euill,

will, is as it were, the budde of that rotten
 roots, and of that cursed spring, which is
 neuer without casting forth some suche
 bud, howe generate soeuer a man be, du-
 ring the time that he is in this woorld
 trapp'd in this body of sinne, and in his
 outwarde man, and in his olde Adam.
 Therefore it followeth that there is no
 man liuing, howe holy so euer he be, but 1. Ioha. 1.
 that he is a great sinner before God, yea
 although he had no more faults but thys
 same, and hath godd occasion to say con-
 tinually wpth the whole Church :
 And forgive vs our offences. But if this
 budde come once to determination, and
 to bring forth the consent of the wyll, Math. 6.
Luke. 12.
 then dothe the rebellion continually de-
 clare it selfe to be the more great, and the
 sinne dothe growe one degree more, and
 is more entreated than before. Nowe
 when manne is come to this degree of
 wickednesse, and doth acknowledge hys
 fault, and before he proceede any further,
 he refrayneth from it, and asketh pardon
 of God, he dothe lesse offende, than he
 that proceedeth to the putting of his wic-
 ked purpose in execution, or dothe
 perse.

perseuer in the same, although he haue not meane to accomplishe it, being soze that he can not put it in execution. And he that doth finde ready resistance in his conscience, agaynst the euill that doth continually prouoke him, and notwithstanding despiseth the admonitiōs which God giueth him in his owne conscience, and of a set purpose doth followe his wicked affection, the same is muche moze faultie, than he that hath bene taken sodenly, either through ignorance or weaknesse.

Of the names of sinnes, according to their degrees and proper kinds, vwith their generation.

T. What names may we giue to these sorts and sundry degrees of sinnes, to distinguish them from the same first spring which thou hast called originall sinne? D. Albeit that we doe commonly call those actuall, whiche come to the acte and outwarde execution, yet notwithstanding we may well call by the same name the other degrees, so: so much as all the fault that proceedeth from that wicked originall spring, proceedeth forth
to

to the acte and effect, although not in the sighte of men, yet in the sighte of God. There is no differēce but only of moze or of lesse, which doth either aggrauate or diminishe the sinne, or the heinousnesse thereof, according to the degrees whereby it proceedeth, from whence it commeth to passe that the one sorte are accounted veniall, and the others mortall, according to the disposition of the persons towards God, concerning their sayth or vnfaithfulness.

Of deadly and veniall finnes, and of the difference of them: and in vyhat meaning vvee oughte to vnderstande the finnes to be veniall or mortall.

Thou hast nowe touched one point the which I would gladly vnderstande: which is to say, what sins they be that be veniall, and which they be that be mortall: and what is the cause of that difference. If thou wilt consider sinne in his owne nature, there is no sinne but it is deadly, to witte, it bringeth with it death, not onely corporall, but also eternall,

nall, and both right well deserue it. For if this naturall corruption whercof we haue already spoken, be in the sighte of God woorthy of such punishment, if there were no other thing in man, we may wel thinke what it is that the other sortes do deserue, which do daily aggrauate y^e euill and encrease it more continually. Wherfore this originall sinne ought not to be esteemed a smal sin, no more ought these buddees of concupiscence, and the wicked affections, as many do accompt them, and chiefly the Papistes. For the maiestie of God is so great, that there is no rebellion what soeuer it be, nor roote of rebellion & wickedness, but it is a crime of treason agaynst the maiestie of God. For God hath not only forbidden the act & consent to euill, but also the very concupiscence it self, although that it do not procede so far as to the consent: as it appeareth by that which he sayd, thou shalt not couet, which shal be more plainly declared in his place. Now it is meete that y^e punishment be giue according to the nature of y^e sinne, wherfore seeing y^e God, against whose maiestie the fault is committed, is eternal, it is certe that

that there is no pain whatsoeuer it be that
is sufficient for the punishment of an offence
committed against the maiestie of such a
prince, nor may satisfie for the dishonoring
of the same: for the case standeth not with
god, as it doth with mā, for so much as mā is
mortal, he vngret a prince soeuer he be, he
may stretch & extend his auctoritie no fur-
ther than vpon the earthly goods, or body of
the offender: and according to the fault by
him committed, he taketh either his goods
or his body: & if the worst fall, he can take
from him but his body & temporall life, for
so much as his power extendeth no fur-
ther but to this life, and that the fault tou-
ching either his person or his office, is
but temporall as he is: but God hath a
reigne & power which stretcheth further,
for it is eternall as he is. And therefore the
faults which are committed against him,
are worthy of eternall punishment. And
therefore our sauiour Iesus Christ sayth,
that God hath not only power to sleigh the
body, as men haue: but he is able also to
sleigh both body and soule, and then to cast
bothe the one and the other into euerla-
sting fire, which is ordeigned for eternall
punishments.

Of

Of the opinion of those which say, that none shall be damned: and of the abuse of the mercy of god, and of the greatnesse of sinne, and of the paine due to the same, and of the wrath of God against it, declared in the death of Iesus Christe, and of the meane whereby to be deliuered from it, and in what meaning we ought to vnderstand that God hath made no man to destroy or damne him.

T. That which thou sayest is farre off from the opinion of suche as say that none shall be damned, and that in very deed the diuels shall once be saued. D. The worde of God shall then be false, whiche speaketh the cleane contrary. I. They do ground them selues vpon the mercies of God, saying that God hath created no man to destruction, and that it shall be a great crueltie in him, and contrary to his mercifull nature, to punish so grievously a temporall sinne, to witte, with euerclasting payne. D. Suche men doe greatly abuse them selues, and doe declare plainly that they knowe neither the nature of sinne, nor yet the maiestie of him against whom

whome it is committed. For do they thinke the contempte of such a maiesty to be nothing, according to y^e which the greatnesse of the sinne must be measured, & not only according to the thing wherein it hath bin committed: wherefore if that god shuld punish with eternall death all the men that euer were, are, & shalbe, he shuld do them no wrong, but shuld do them iustice and right. Therefore in y^e that he saucth those which haue recourse to his mercie, y^e same commeth of his mere grace, wherein indeed he declareth vnto vs what punishment we haue deserued. For seeing that it was expedient that his owne sonne shuld beare the payne which was due to the sinnes of them vnto whome he would shew mercie in him & by him, he hath right wel declared by the same, that there was no payne whatsoeuer it was, that was able to satisfie his iudgemente, but that of his sonne, who by reason of his great innocencie & perfect obedience, was only sufficient for such a satisfaction. For if man could suffer any paine, whereby he mought satisfie the eternall iustice of God, there should then

be no hell, nor eternall damnation, for the paines should once haue ende. But forso-
muche as they do neuer ende, they do re-
clare thereby that they are not sufficiente
for such satisfaction: and on the other side,
that it must needs be, bycause that they
may in no wise be sufficient, that they be
eternall, sauing only to such as haue re-
repued Iesus Christe by faith, who hath
borne the wrath of God, and the paynes
due to their finnes, to deliuer them, as it

Iohn. 3.

is written: he that beloneth in the sonne
of God, the same hath eternall lyfe:
He that beloneth not in the sonne of
God, the wrath of God abideth still vpon
him. And as concerning that which thou
hast said, that God hath made no man to
be damned, I do cōfesse it, if it be well en-
derstood, but not in that sense that they do
take it: which alledge that certe or passage
of the scripture to abuse the grace & good-
nesse of God. It is very true that God
hath made no creature to that only ende
that he should be damned, for he hath cre-
ated all thinges for his glory, & hath made
all for him selfe, yea the wicked for the e-
uill

Prover. 16.

will day. That is the principall ende of all his woorks, notwithstanding he leaueyth not to punish and to damne with eternall death these which condemne his law, and his holy word, so much as their damnation both serue to his glory, for the which they were created. For his glory doth not only consist in that that he sheweth mercie to his, but also in that that he executeth iugement, and doth declare his iustice bypon his enemies. Let vs therefore take heed that we mocke not with him, nor seduce oure selues: for albeit that by his great power and wisdom he can drawe goodnesse out of the euill which the wicked committe, and can turne it and make it to serue to his honoure and glory, and to the health of his chosen people, whereas the wicked ones do turne his good creatures and his good woorks into euill, he leaueyth not for al that to hate still that which is euill, in somuche as it is euill, and the abuse of his creatures and of his giftes and graces, and to condemne and punish those whiche committe suche offences, if they haue not forgiveness by his grace & mercie in Iesus Christ. How

Hovve that euery sinne is of his ovvne
nature damnable, and hovv that
notv vithstanding, it is not
able to damne the
faythfull.

T. S farre fothe as I maye iudge by
the wordz, it seemeth to me that thou
concludest that euery sinne is mortall,
which is to say damnable, and by vnfaith-
full and reprobates, and that they are ve-
nial, to witte pardonable, to the chosen &
faithful peple of god D. If thou do vnder-
stand by damnable, sufficient to damne, &
by venial, worthy of pardon: it is certaine
that there is no sinne of his owne nature
worthy of pardon, but is able to damne.
But if thou vnderstand by damnable, the
sinne that damneth, and by venial, that
whiche recepueth pardon, it is very cer-
taine by in this meaning there is no sinne
that may damne the elect and faithfull, but
it is pardoned vnto them by reason of the
merits and satisfaction of Iesus Christe,
for the whiche cause S. Paule saith, that
there is no condemnation to those that be

Rom 8.

in Iesus Chyſte, which do not walke after the fleſh, but after the ſpīrite. T. Then are they happie whiche beleue in Iesus Chyſt. D. There are none elſe bleſſed but they only. Therfore Dauid ſaith: Bleſſed Pſalme. 32.
are they whoſe offences are pardoned, & Rom. 4.
whoſe ſinnes are couered, Bleſſed is the mā to whom god imputeth not his ſinne: he doth not ſay bleſſed is the mā that is or ſhalbe ſoūd without ſin, for there is none ſuch, nor neuer was, nor neuer ſhalbe, but only Iesus Chyſt very god and very mā. But he calleth that man bleſſed, who notwithstanding that he be a ſinner, he hath yet found grace and pardon for his ſinnes in the ſight of God. In the meane while, we muſt take good hēd, if we will be partakers of this bleſſedneſſe, that we do not abuſe that grace of God which is giuē vs in Iesus Chyſte, leaſt that where oure ſinnes ſhould be but venial, we cauſe the to be twice mor tall.

What

What meane it behoueth to kepe to fight against sinne and to resist it, and to be deliuered from it, and how euery man ought to feare least he shuld be hardned therein, and should fight against his owne conscience, to the ende that sinne be not to death.

T. **S**hewe me the what remedy we may finde to auoide this great mischiefe.
D. If we do walke according to the spirit, and not according to the flesh, immediately as soone as our concupiscence doth pricke vs, we must resist it by the spirit of God, if we do not resist it, it is a token that the spirit of God dwelleth not in vs, which is a sure token of the vnfaithfull who follow their concupiscence withoute any lette, without any feare of God at all, if we do resist it, and that ouer concupiscence and infirmitie doth ouercome vs, the next remedy is not to suffer the wicked will to proceede any further: if that the violence of the wicked will and our infirmitie be so great, that it breake forth to the outward worke, the ether nearest remedy is, not to take an occupation of it, nor to retourne
any

any moze to it, ne2 to continue any longer therein, but by true repentance, to receive all suche sanits, as well inward as outward, and to lead a good life. If it happen vs to fall againe into any at any time, let vs take heed that we scape not in it, nor yet perseuer in it, least that God do leave vs, and do harden our hartes, & cast vs off into a reprobet sense, to punish our unkindnesse and frowardnesse in suche sort, that in the ende we come to resist the spiritte of God, & bring vanquished by him in our owne hartes, we come to blaspheme him, as it doth often times happē to those which do contemne the admonitions that are given vnto them, and the remoyle of their cōsciences, & do assure them in their wickednesse, so: such a sinne is without remission, & is called by S. Iohn, the sinne vnto death. For so much as he y^e craveth against the hely Ghoste, bothe cast of him without helpe he can neyther aske nor obayne pardon, nor be partaker of Iesus christ, which only is our way & our helth. Let vs then take heed y^e we follow not the example of Caïre, of Pharaο, of Saule,

of

Rom. 1. 9.
 Math. 12.
 1. Iohn. 5.
 1. Cor. 12.
 Rem. 8.
 Genes. 3. 9
 Exod. 88.
 Rem. 9.
 1. Sam. 15.
 Math. 26.
 Psalm. 51.
 Luk. 7.
 Actes. 9.
 1. Timo. 1

of Judas, of the Scribes, of the Pharises,
 who abode still hardened and obstinate in
 their sinnes, but let vs follow the example
 of Dauid, of the woman sinner, of S. Pe-
 ter, of S. Paule, and such like seruants of
 God, who haue acknowledged and forsa-
 ken their faultes, and returned to God
 with all their whole harte. This decla-
 ration and admonition is very well wor-
 thy to be noted. Now I am very well co-
 tented and satisfied in all those matters
 that haue bin handled betwene vs,
 whereby I do know the disse-
 rences of sinnes, and how
 God doth iudge, & how
 we ought to vnder-
 stand his law, and that by our free wil
 we may be well lost and damned, &
 that there is none but God only
 which can saue vs through
 his grace & mercie.

(.)

FINIS.

W. J.

